DOOMSDAY :
Portents & Prophecies

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بسم الله الرحمن الرحيم

قال الله ﷻ:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝﴾ (سورة الحج (٢٢) / الآية ١-٢)

In the name of Allah, Most Gracious, Most Merciful.

"O mankind! Fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! The Day ye shall see it, Every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): Thus shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Chastisement of Allah."
(Holy Quran 22:1-2)

قال الله ﷻ:

﴿فَهَلْ يَنْظُرُونَ إِلاَّ السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ ۝﴾ (سورة محمد (٤٧) / الآية ١٨)

"Do they then only wait for the Hour, - that it should come on them of a sudden? But already have come some tokens thereof, and when it comes to them, how shall they have their Reminder?" *(Holy Quran 47:18)*

عن ابن عمر ﷺ أن رسول الله ﷺ قال: «مفاتيح الغيب خمس لا يعلمها إلا الله» ثم قرأ: ﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّا ذَا تَكْسِبُ غَداً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝﴾ (سورة لقمان (٣١) / الآية ٣٤) - أخرجه البخاري في صحيحه .

"Narrated Abdullah bin Umar: Allah's Messenger (ﷺ) said: The keys of the unseen are five: Thereupon he recited: **«Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things)»** *(Holy Quran 31:34)* - *(Related by Bukhari).*

PUBLISHER'S NOTE

Countless thanks are due to Allah Ta,ala who gave us opportunity to publish Islamic literatures in North America and countless blessings of Allah ta,ala be upon Holy Prophet Muhammad ﷺ who introduced us complete code of life and delivered the knowledge, signs, directions about our future, Doomsday, and hereafter.

Al-Attique Publishers Inc, Canada feel great pleasure and honour in printing the book " Doomsday" compiled by our esteemed brother Sidheeque. M. A. Veliankode (May Allah Protect him) on our request to pay his attention on this subject, Really this is very noble task to do and perhaps first endeavour in the Muslim world to unveil the secret, signs and prophecies of both lesser and greater Day of judgment extensively, and categorizing them precisely to those are appeared and happened until now, and those are expecting very soon, as well as those will be appeared at the end of the last Hour, There are 63 signs of the lesser Day of Judgment and 11 major signs of the Greater day of resurrection as well as a brief description of the Day of Resurrection, are contained in this title.

This is a comparative study with modern scientific findings and non-Islamic religions, doctrines in the contemporary world. this is a gateway to the mysteries of invisible and miraculous facts and findings over the Omnipotence of The Allah.

This is a path finding task to disclose the belief about the

world hereafter as disclosed by the Holy Quran and Sunnah Nabvia ﷺ Surely the Quran and the Sunna Nabvia ﷺ are the touchstone by what the baseness or nobleness of an idea be judged.

May Allah (SWT) bless our honourable brother Sidheeque M.A. Veliankide with a good reward and make this book useful.

We strongly recommend this title as a valuable reference to all; particularly to libraries, students, research scholars, and Islamic propagators, etc, all over the world

Only from Allah (SWT) we seek help and only from Allah (SWT) we seek power and ability to do our duty.

Your brother in Islam

M.R. Attque
The Publisher. Toronto. Canada
Nov. 01,1998

THE PREMISE & PREFACE

Verily Praise be to Allah, we praise Him, we seek help to Him, we beseech forgiveness to Him, we seek refuge with Allah from the mischiefs of our souls, and from the mischiefs of our evil doings. He Whom Allah guides is rightly guided; but He Whom Allah leaves to stray, - for him wilt thou find no protector to lead him to the Right Way. I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad (may peace be upon him) is His Slave and Messenger. Allah praise him and send peace upon him, his household, and his companions and all those who follow them in righteousness till the day of Judgment.

"O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam" *(Holy Quran 3:102).*

"O mankind! Fear your Guardian Lord, Who created you from a single Person, created, out of it, his mate, and from them twain scattered (like seeds) countless men and women; - Fear Allah, through Whom ye demand your mutual (rights), and be heedful of the wombs (that bore you): for Allah ever watches over you." *(Holy Quran 4:1).*

"O ye who believe! Fear Allah, and make your utterance straight forward: That He may make you conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the great victory." *(Holy Quran 33:70-71).*

Now after this: The best of the speech is embodied in the holy Book of Allah, and the best of the guidance is the guidance given by Muhammad (may peace be upon him). And the most evil affairs are their innovations; and every innovation is an error, and every error is leading to the Hell-Fire.

"I only desire (your) betterment to the best of my power; and success (in my task) can only come from Allah. In Him I trust, and unto Him I turn." *(Holy Quran 11:88)*

"O my Lord! Expand me my breast; ease my task for me; and remove the impediment from my speech so they may understand what I say." *(Holy Quran 20:25-28)*

Verily, Allah the Glorious and Exalted has sent the Prophet Muhammad (may peace be upon him) with the true Message, heralding of glad tidings and Warner of the Last Hour. He left nothing but expressed clearly with manifest benefits as well as he warned of mischiefs to get rid of them from our life. This Muslim community is a final one and our Prophet (may peace be upon him) is a seal of the Messengers. Allah has chosen to keep informed us with certain precise signs of the Last Hour that prophesied by Apostle of Allah (may peace be upon him) in order to end this probationary life and to start a very new and eternal world and life in it.

In this world good and evil are mixed together. But then they will be sorted out, and each grade of good and evil will be sorted out. So they will proceed in companies to receive judgment. And they will be shown the exact import of everything that they had

thought, said, or done, in this life of probation, however they may have concealed or misinterpreted it in this life. Everything will be considered in taking the account, and the account will convince the persons concerned themselves. The weight of an atom, the smallest living weight an ordinary man can think of. Figuratively the subtlest form of good and evil will then be brought to account, and it will be done openly and convincingly: he "shall see it". Allah the Glorious and Mighty said:

﴿ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨ ﴾ سورة الزلزلة (٩٩) / الآية ٧-٨)

"Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." *(Holy Quran 99:7-8)*

The believing of the world Hereafter is one of the fundamental tenet of Islam. The Prophet of Allah (may peace be upon him) has prophesied about the signs of the Last Hour some of which have already been appeared in order to be certain that this probationary life will be replaced with a real life in the world hereafter. Allah's command meets the weakness of His weakest servants, and only asks that His servants should surrender their selfish will to Allah's Will. In divine compassion, therefore, we are allowed to do just what we can, even though our standard should fall short of the highest standard. But our aim should be to follow the highest standard, and Allah's Grace will come to our assistance. But we must do so in this life, - and at once, as soon as the Word penetrates our mind or understanding. We must not

delay a moment, for the Judgment may come at any time, suddenly, before we even perceive where we are. Many kinds of sighs and regrets will then assail us. In the first place, we shall see our shortcomings: we were negligent when we should have been serious: we mocked when we should have tried to learn and understand. But it will be too late then to retrieve our position. In the second place, we might be inclined to say, 'I wish I had received warning or guidance'. But this would not be true, because the warning and guidance are being conveyed in the clearest manner in Allah's Revelation. That is the force of 'lest it should say'. It could have said so, had it not seen that the objection is clearly anticipated in the call to repent and in the warning about the Hereafter. In the third place, when we stand face to face with the Penalty of our own deeds, we might say, 'I wish I had another chance' But not one, but many, chances are being given, especially when we read : 'Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-forgiving, Most Merciful'. The reply explains how all such pleas have been anticipated and met. It was deliberate rejection that will deserve and meet its consequences. The motive sins, as with Satan, was haughtiness and Self. Allah the Glorious and Mighty said:

﴿ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَى مَا فَرَّطتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ ۝ أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ ۝ أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ۝ بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ ۝ ﴾ سورة الزمر (٣٩) / الآية ٥٦-٥٩)

"Lest the soul should (then) say: 'Ah! Woe is me! - In that I neglected (my duty) towards Allah, and was but among those who mocked!' - "Or (lest) it should say: 'If only Allah had guided me, I should certainly have been among the righteous!' - "Or (lest) it should say when it (actually) sees the Chastisement: 'If only I had another chance, I should certainly be among those who do good!' "(The reply will be:) 'Nay, but there came to thee My Signs, and thou didst reject them: thou wast haughty, and became one of those who reject Faith!" *(Holy Quran 39:56-59)*

Our Prophet (may peace be upon him) often warned people about the horror of Hell and that is why his eyes became red while he delivered the sermon. He spoke loudly to impress upon the minds of the people as to what he was saying. He showed anger increasingly on the failings of his people and the misdeeds of the non-Muslims around him. So that he was like one giving a warning against the enemy and saying: "The enemy has made a morning attack on you and in the evening too".

عن جابر بن عبد الله قال: كان رسول الله ﷺ يقول: «**بعثت أنا والساعة كهاتين**» ويقرن بين إصبعيه السبابة والوسطى . رواه مسلم ، كتاب الجمعة ، باب خطبته ﷺ في الجمعة ، (٦/١٥٢- مع شرح النووي) والنسائي وابن ماجة)

Jabir bin Abdullah said: Allah's Messenger (may peace be upon him) said: "The last Hour and I have been sent like these two",

and he would join his forefinger and middle finger. *(Related by Muslim, Nasaie and Ibn Majah).*

There is no merit in faith in things that you are compelled to acknowledge when they actually happen. Faith is belief in things which you do not see with your naked eyes but you understand with your intellect. If your whole will consents to it, it results in deeds of righteousness, which are the evidence of your faith. The foolish man without faith is waiting for things which will not happen, and is surprised by the real things which do happen; the righteous man of faith is waiting for the fruits of righteousness, of which he has an assured hope. The waiting in these two cases is in quite different senses. Allah the Exalted and Glorious said:

﴿ هَلْ يَنْظُرُونَ إِلاَّ أَنْ تَأْتِيَهُمُ الْمَلاَئِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لاَ يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾ ﴾ (سورة الأنعام / الآية ١٥٨)

Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the Signs of thy Lord! The day that certain of the Signs of the Lord do come, no good will it do to a soul to believe then, if it believed not before nor earned righteousness through its Faith. Say: "wait ye: we too are waiting". *(Holy Quran 6:158).*

The Judgment, the time for sorting out all things according to their true, intrinsic, and eternal values. The Judgment will be not

only for his acts but for his motives, "all he strove for". In this life he may forget his ill-deeds, but in the new conditions, he will not only remember them, but the Fire of Punishment will be plainly visible to him, and not only to him, but it will be "for all to see". This will add to the sinner's humiliation. The abiding Punishment will be for those who had willfully and persistently rebelled against Allah, "transgressing all bounds", and had given themselves up to the vanities and lusts of this lower life. The Punishment will not touch those who had repented and been forgiven, nor those guilty, through human frailty, of minor sins, whose deeds will be weighed in the balance against their good deeds. The contrast is complete and parallel: the persistent rebels against Allah's Law, who preferred the lower life, are to dwell in the Fire of Punishment, while those who humbly feared the punishment of sin and believing in their Lord's warnings, restrain their lower desires, will dwell in the Garden. Allah the Exalted and Glorious said:

يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن
طَغَىٰ ﴿٣٧﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ
خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾

(سورة النازعات (٧٩) / الآية ٣٥-٤١)

"The Day when Man shall remember (all) that he strove for, and Hell -Fire shall be placed in full view for him who sees. - Then, for such as had transgressed all bounds, and had preferred the life of this world, the abode will be Hell-Fire; And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from

lower Desires, their abode will be the Garden." *(Holy Quran 79:35-41).*

I just have categorized the total signs of the Last Hour into two sections: 1) The Signs of the Lesser Day of Judgment 2) The Signs of the Greater or General Day of Judgment. These grouping are based on Quranic verses and authentic Hadiths from the Sunnah. I have gone through many portents of the Hour, but I have purposely omitted to explain them in this book, because of the lack of authenticity to quote the Hadiths. I only decided to explain the authentic Hadiths as a basic proof here. I endeavored to explain time to time regarding to the each and every portent and sign whether it has already appeared or happened or to be expected to happen or appear soon. Actually, this title is a dissertation and a research study compiled from many references and periodicals, both contemporary and ancient. I am not saying that this is a perfect book, since perfection is only Allah the Exalted and Mighty. Even though I have tried my best to explain all according to the Quran and Sunnah. As this life is not the end of all things, and we are to have its fulfillment in the Hereafter: we have only to pray to the Lord of the Present and the Hereafter, using His Most Beautiful Names and attributes, and He will hear us, forgive us, guide us, and make our Path smooth. May Allah reward bounteously this blessed work.

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Riyadh, Kingdom of Saudi Arabia.
07th Rajab, 1419H, 27th Oct. 1998G.

INTRODUCTION

Significance to believe in the world hereafter and its influence to mankind's behaviors

To have assurance of the Hereafter and believe in the Unseen is a fundamental of Islamic Faith. Therefore, to believe in the Last Day and its signs is within the belief of Unseen. Faith is not merely a matter of words. We must realize the presence and goodness of Allah. When we do so, the scales fall from our eyes: all the falsities and fleeting nature of the Present cease to enslave us, for we see the Last Day as if it were to-day. We also see Allah's working in His world and in us: His angels, His Messengers and His Message are no longer remote from us, but come within our experience. Allah the Exalted and Glorious said:

﴿ لَيْسَ الْبِرَّ أَن تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴿١٧٧﴾ ﴾ (سورة البقرة / الآية ١٧٧)

"It is not righteousness that ye turn your faces towards East or West; but it is righteousness - to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers". *(Holy Quran 2:177).*

Allah the Exalted and Glorious said:

﴿ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ﴾ (سورة الطلاق (٦٥) / الآية ٢)

"Such is the admonition given to him who believes in Allah and the Last Day". *(Holy Quran 65:2).*

It is recommended that pilgrims should come with provisions, so that they should not be compelled to resort to begging. But, if provisions are required for a journey on earth, how much more important to provide for the final journey in to the future world? The best of such provisions is right conduct, which is the same as the fear of Allah. Allah the Exalted and Glorious said:

﴿ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ ﴾ (سورة البقرة (٢) / الآية ١٩٧)

"And take a provision (with you) for the journey, but the best of provisions is right conduct". *(Holy Quran 2:197).*

It has been reported on the authority of Anas bin Malik who said: The Messenger of Allah (peace be upon him) sent Busaisah as a scout to see what the caravan of Abu Sufyan was doing. He came [back and met the Holy Prophet (may peace be upon him) in his house] where there was no body except myself and the Messenger of Allah (may peace be upon him). I do not remember whether he (Anas) made an exception of some wives of the Holy Prophet (may peace be upon him) or not and told

him the news of the caravan. (Having heard the news), the Messenger of Allah (may peace be upon him) came out (hurriedly), spoke to the people and said: We are in need (of men); whoever has an animal to ride upon ready with him should ride with us. People began to ask his permission for bringing their riding animals which were grazing on the hillocks near Madinah. He said: No (I want) only those who have their riding animals ready. So the Messenger of Allah (may peace be upon him) and his Companions proceeded towards Badr and reached there ,forestalling the polytheists (of Makkah). When the polytheists (also) reached there, the Messenger of Allah (may peace be upon him) said: None of you should step forward to (do) anything unless I am ahead of him. The polytheists (now) advanced (towards us), and the Messenger of Allah (peace be upon him) said: Rise to enter Paradise which is equal in width to the heavens and the earth. 'Umair bin Al-Humam Al-Ansari said:

يقول عمير بن الحمام الأنصاري : يا رسول الله! جنة عرضها السماوات والأرض؟ قال: «نعم» قال: بخ بخ : فقال رسول الله ﷺ : «**ما يحملك على قولك بخ بخ**» قال: لا والله يا رسول الله! إلا رجاءة أن أكون من أهلها قال: «**فإنك من أهلها**» فأخرج تمرات من قرنه فجعل يأكل منهم ثم قال: لئن أناحييت حتى آكل تمراتي هذه إنها لحياة طويلة قال: فرمى بما كان معه من التمر ثم قاتلهم حتى قتل . - رواه مسلم ، كتاب الإمارة ، باب ثبوت الجنة للشهيد (١٣/٤٥-٤٦ - مع شرح النووي)

Messenger of Allah! Is Paradise equal in extent to the heavens and the earth? He said: Yes. Umair said: My goodness! The Messenger of Allah (may peace be upon him) asked him: What prompted you to utter these words (i.e. my goodness!)? He said: Messenger of Allah! Nothing but the desire that I be among its residents. He said: Thou art (surely) among its residents. He took out dates from his bag and began to eat them. Then he said: If I were to live until I have eaten all these dates of mine, it would be a long life. (The narrator said): He threw away all the dates he had with him. Then he fought the enemies until he was killed. *(Related by Muslim).* In another report: He returned to his friends and said: I greet you (A farewell greeting). Then he broke the sheath of his sword, threw it away, advanced with his (naked) sword towards the enemy and fought (them) with it until he was slain. *(Related by Muslim).*

There are manifest differences between an Unbeliever and the one who has the firm Faith in Allah and in the world Hereafter, such as in their behavior, lifestyle, forbearance etc. If a true believer has an occasion to feel delight, he thanks God, thus there is a good deed for him in it, and if he gets into trouble and shows resignation and endures it patiently, there is a good for him in it. This double reward facility is only reserved for True Believers. The Messenger of Allah (peace be upon him) said:

عن صهيب ﷺ قال: قال رسول الله ﷺ : «عجباً لأمر المؤمن! إن أمره كله خير وليس ذاك لأحد إلا للمؤمن إن أصابته سرّاء شكر فكان خيراً له وإن أصابته ضرّاء صبر فكان خيراً له» - رواه مسلم ، كتاب الزهد ، باب في أحاديث متفرقة (١٨/١٢٥ - مع شرح النووي)

Suhaib reported that Allah's Messenger (may peace be upon him) said: Strange are the ways of a believer for there is good in every affair of his and this not the case with anyone else except in the case of believer for if he has an occasion to feel delight, he thanks (God), thus there is a good (deed) for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it. *(Related by Muslim).*

On the Day when every person (soul) will be confronted with all the good he (it) has done, and all the evil he (it) has done, he (it) will wish that there were a great distance between him (it) and his (its) evil. But Allah warns and cautions you to fear Him against His Punishment and Allah is full of Kindness to those that serve Him.

Personal responsibility, for all deeds in this life will then be enforced. But it will be done with perfect justice. Expressed in the forms of this world, it will amount to a clear statement of all we did in this life; the record will be put before us to convince us. As it will be a perfect record, with no omissions and no wrong entries, it will be perfectly convincing. Where there is punishment, it has been earned by the wrong-doer's own deeds, not imposed on him unjustly. Allah the Glorious, and Exalted said:

﴿ وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لاَ يُغَادِرُ صَغِيرَةً وَلاَ كَبِيرَةً إِلاَّ أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِراً وَلاَ يَظْلِمُ رَبُّكَ أَحَداً ﴾ سورة الكهف (١٨) / الآية ٤٩

And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! Woe to us! What a book is this! It leaves out nothing small or great, but takes account thereof!" They find all that they did, placed before them: And not one will thy Lord treat with injustice. *(Holy Quran 18:49)*

It is bad enough not to repent of past sins. But the evil-doer who rejects a Day of Reckoning and has no conscience wants to go on in his career of sin and jeopardize his future also. The question is skeptical or derisive. He does not believe that there is any chain of consequences in the Hereafter. He does not believe in a Hereafter. Allah the Glorious, and Exalted said:

﴿ بَلْ يُرِيدُ الإِنسَانُ لِيَفْجُرَ أَمَامَهُ يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ﴾ سورة القيامة (٧٥) / الآية ٥-٦

But man wishes to do wrong (even) in the time in front of him. He questions: "When is the Day of Resurrection?" *(Holy Quran 75:5-6)*

The Unbelievers said: There is no other life but our present life of this world, and never shall we be raised up again on the Day of Resurrection. Their falsity was not due to want of knowledge, but to perversity and selfishness. In their heart was a disease: Therefore neither their understanding, nor their ears, nor their eyes do their proper work. They twist what they see, hear, or are taught, and go deeper into the mire. The deception which they used to practice on other people will, before the Seat of Judgment, become clear in their own eyes. They seem to say: "There is no future life: that we shall die is certain; that we have this life is certain: some die, some are born, some live: and so the cycle continues: but how can dead men be raised to life?" Allah the Glorious, and Exalted said:

﴿ وَقَالُوا إِنْ هِيَ إِلاَّ حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ۝ ﴾ سورة الأنعام (٦) / الآية ٢٩

And they (sometimes) say: "There is nothing except our life on this earth, and never shall we be raised up again. *(Holy Quran 6:29)*

Those who deny Allah , or ascribe partners to Him and believe not in Hereafter and Resurrection such as Jews, Magians, Pagans, idolaters, Communist Marxists and atheists etc. etc. are greediest of mankind for material life and wish that they could be given a life of a thousand years. But the grant of such life will not save them even a little from due punishment. Allah the Glorious, and Exalted said:

﴿ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾ ﴾ سورة البقرة (٢) / الآية ٩٦

Thou wilt indeed find them, of all people, most greedy of life, - even more that the idolaters: Each one of them wishes he could be given a life of a thousand years: But the grant of such life will not save him from (due) chastisement. For Allah sees well all that they do. *(Holy Quran 2:96)*

"The evil result of their conduct" begins to manifest itself in this very life, either in external events, or in internal restlessness and agonies of conscience. But its culminating force will be seen in the "Grievous Penalty" of the Hereafter. Their obedience is not necessary to Allah, nor will their rejection of Truth affect the validity of truth or injure the progress of truth. Allah is free of all needs or dependence on any circumstance whatever. He sends His Message for the good of mankind, and it is man who suffers by ignoring, rejecting, or opposing it. In other words, they think that there is no future life, and no responsibility for our actions beyond what we see in the present life. If that were true, all the profits of fraud and roguery, which remain unpunished in this world - and many do remain unpunished in this world - will remain with the wicked; and all the losses and pain suffered by integrity and righteousness, if they find no compensation in this life, will never find any compensation. This would be an odd result in a world of justice. We are taught that this is not true, - that it is certain that the balance will be redressed in a better

future world; that there will be a resurrection of what we call the dead; and that on that occasion the full import of all we did will be made plain to us, and our moral and spiritual responsibility will be fully enforced. Allah the Glorious, and Exalted said:

﴿ قُلْ بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝٧ ﴾

سورة التغابن (٦٤) / الآية ٧

"say, "Yea, by my Lord, Ye shall surely be raised up: then shall ye be told (the truth) of all that ye did. And that is easy for Allah." *(Holy Quran 64:7)*

There are certain proofs and evidences indicated to the very fact that the resurrection in the Hereafter and the Day of Judgment is true and fact.

1. FIRST FORM OF CREATION:

If they really have doubts in their minds about the life after death, they have only to turn their attention either to their own nature, or to the nature around. How wonderful is their own physical growth, from lifeless matter, to seed, fertilized ovum, fetus, child youth, age, and death! How can they doubt that the Author of all these wonderful stages in their life here can also give them another kind of life after the end of this life? Or, if they look at external nature, they see the earth dead and barren and Allah's fertilizing showers bring it into life, growth and beauty in various forms. The Creator of this great pageant of Beauty can surely create yet another and a newer world. The stages of man's physical growth from nothing till he completes the cycle of this

life are described in words whose accuracy, beauty, and comprehensiveness can only be fully understood by biologists. Parallel to the physical growth may be understood man's inner growth, also by stages and by Allah's creative artistry. That is, a male or a female child, a fair or an ugly child, a good or a rebellious child, etc., involving countless mysteries of genetics and heredity. The mystery of our life is to illustrate Allah's abundant mercies and favors to us; Allah's power in giving us a future Life of even greater promise. Allah the Glorious, and Exalted said:

﴿ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلاً ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلاَ يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئاً وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ۝ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ وَأَنَّ السَّاعَةَ آتِيَةٌ لاَّ رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ ۝ ﴾ سورة الحج (٢٢) / الآية ٥-٧

O mankind! If ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We

may manifest (Our power) to you; and We cause who We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs). This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things. And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves. *(Holy Quran 22:5-7)*

Man's disobedience and folly are all the more surprising, seeing that - apart from Allah's greatness and mercy - man is himself such a puny creature, created out of something that is less than a drop in the vast ocean of Existence. Yet man has the hardiness to stand out and dispute with his Maker, and institute idle comparisons. That is, man thinks that Allah is like His creatures, who at best have very limited powers, or man draws idle parallels. Who can give life to dry bones, and decomposed ones at that? Man certainly cannot, and no power in nature can do that. But why compare the powers and capacities of Allah's creatures with the powers and capacities of the Creator? The first creation - out of nothing - is far more difficult for us to imagine than a second or subsequent process for which there is already a basis. Allah has power over all things. Allah's creative artistry is evident in every phase of nature, and it works every minute or second. The more man understands himself and the

things within his reach, the more he realizes this. How foolish, then, for any one to set imaginary limits to Allah's powers? There are more ways of creation than are dreamt of in man's imagination! Allah the Glorious, and Exalted said:

﴿ وَضَرَبَ لَنَا مَثَلاً وَنَسِيَ خَلْقَهُ قَالَ مَن يُحْيِ الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ ﴾ سورة يس (٣٦) / الآية ٧٨-٧٩

And make comparisons for us, and forgets his own (origin and) Creation: he says, "Who can give life to (dry) bones and decomposed ones (at that)?" Say, "He will give them life Who created them for the first time! For He fully knows all creation. *(Holy Quran 36:78-79)*

2. ALLAH'S CREATIVE ARTISTRY:

Which is the more difficult to create, - man or the heavens and the earth, with all creatures? Allah created the heavens and the earth, with all creatures, and He can create worlds and worlds like these in infinity. To Him it is small matter to raise you up for the Hereafter. And His creation is not dependent on time, or instruments or means, or any conditions whatsoever. Existence waits on His Will, or Plan, or Intention. The moment He wills a thing, it becomes His Word or Command, and the thing forthwith comes into existence. The heavens and the earth include mankind and all other creature and millions of stars. Man

is himself but a tiny part of creation. Why should he be so egocentric? The whole is greater than a tiny part of it. Allah , Who created the whole of the Worlds, is able to do much more wonderful things than can enter the imagination of man. Why should man be arrogant and doubt the resurrection, and take upon himself to doubt the possibility of Allah's Revelation? It is only because he has made himself blind. As this life is not the end of all things, and we are to have its fulfillment in the Hereafter: we have only to pray to the Lord of the present and the Hereafter, and He will hear us, forgive us, and make our path smooth. But pride will have its fall, - and its humiliating Punishment. Allah the Glorious, and Exalted said:

﴿أَوَ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَن يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۝ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ ۝﴾ سورة يس (٣٦) / الآية ٨١-٨٢

"Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! For He is the Creator Supreme, of skill and knowledge (infinite)! Verily, when He intends a thing, His command is, "Be", and it is! *(Holy Quran 36:81-82)*

Allah the Glorious, and Exalted said:

﴿ لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِن خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾ ﴾ سورة غافر (٤٠) / الآية ٥٧

Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men Know not. *(Holy Quran 40:57)*

3. SERIOUS PURPOSE OF LIFE AND ALLAH'S TRUTH:

Allah's Creation is not without a high serious purpose. It is not vain, or for mere play or sport. As far as man is concerned, the highest issues for him hang on his behavior in this life. "Life is real, life is earnest, and the grave is not its goal", as Long fellow truly says. We must therefore earnestly search out Allah's Truth, encouraged by the fact that Allah's Truth is also, out of His unbounded mercy, searching us out and trying to reach us. The Hindu doctrine of Lila, that all things were created for sport, is here neutralized. But more: with Allah we must not associate any ideas but those of Truth, Righteousness, Mercy, Justice, and the other attributes implied in His Beautiful Names. He does not jest nor play with His creatures. If such an idea as that of play or pastime had been possible with regard to Allah, and if He had wished really to indulge in pastime, He would have done it with creatures of Light nearest to Him, not with the lowly material creation that we see around us. All creation is for a wise and just purpose. But men usually do not realize or understand it,

because they are steeped in their own ignorance, folly, or passions. Ignorance, prejudice, passion, spite, and selfishness seem sometimes to flourish in this probationary life. In any case they are mixed up with knowledge, justice, commonsense, love and regard for others. But the good and the evil will be sorted out and separated at the Day of Judgment. There is a time appointed for it. Allah's good time all will come right. Allah the Glorious, and Exalted said:

﴿ أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ ﴾ سورة المؤمنون (٢٣) / الآية (١١٥-١١٦)

"Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?" Therefore exalted be Allah, the King, the Reality: There is not god but He, the Lord of the throne of Honor! *(Holy Quran 23:115-116)*

Allah the Glorious, and Exalted said:

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ ﴾ سورة الدخان (٤٤) / الآية (٣٨-٣٩)

"We created not the heavens, the earth, and all between them, merely in (idle) sport: We created them not except for

just ends: But most of them do not know *(Holy Quran 44:38-39)*

DATAS OF DIFFERENT NAMES THAT ARE SYNONYMOUS TO THE LAST HOUR:

There are 19 different synonymous names used and repeated in the Holy Quran to show the importance of the Last Hour. I would like to quote these names and their number of times that repeated in the holy Quran.

1. **As-Sa'ah (الساعة) : The Hour, The Last Hour.**

   This word repeated in the holy Quran 48 times: Only 40-times are used for the meaning of the Last Hour. *Chapter #6 : Verse # 31, 6:40, 7:187, 12:107, 15:85, 16:77, 18:21, 36, 19:75, 20:15, 21:49, 22:1, 7, 55, 25:11, 11, 30:12, 14, 55, 31:34, 33:63, 63, 34:3, 40:46, 59, 41:47, 50, 42:17, 18, 43:61, 66, 85, 45:27, 32, 32, 47:18, 54:1, 46, 46 and 79:42.*

2. **Yaum Al-Ba'th (يوم البعث) : Day of Resurrection.**

   This word repeated in the holy Quran 2 times: *Chapter #30 : Verse # 56, 56. Even though there are several places repeating its meaning in the holy Quran.*

3. **Yaum Ad-Deen (يوم الدين) : Day of Judgment.**

   This word repeated in the holy Quran 13 times for the meaning of the Last Hour. *Chapter #1 : Verse # 4, 15:35, 26:82, 37:20, 38:78, 51:12, 56:56, 70:26, 74:46, 82:15, 17, 17, 83:11.*

4. **Yaum Al-Hasrah** (يوم الحسرة) : **Day of Distress, Sighs, Sighing, regrets.**
This word used one time in the holy Quran for the meaning of the Last Hour. *Chapter #19 : Verse # 39.*

5. **Ad-Dar-ul-Aakhirah** (الدار الآخرة) : **The last Home, the Home in the Hereafter,**
This word repeated in the holy Quran 9 times used for the meaning of the Last Hour. *Chapter #2 : Verse # 94, 6:32, 7:169, 12:109, 16:30, 28:77, 83, 29:64, 33:29.*

6. **Yaum At-Tanaad** (يوم التناد) : **A Day when there will be mutual calling and wailing between the People of Paradise and Hell.**
This word used one time in the holy Quran for the meaning of the Last Hour. *Chapter #40 : Verse # 32.*

7. **Dar Al-Qaraar** (دار القرار) : **The Home that will last and remain forever.**
This word used one time in the holy Quran for the meaning of the Last Hour. *Chapter # 40 : Verse # 39.*

8. **Yaum Al-Fasl** (يوم الفصل) : **The Day of Sorting out.**
This word repeated in the holy Quran 6 times used for the meaning of the Last Hour. *Chapter #37 : Verse # 21, 44:40, 77:13, 14, 38, 78:17.*

9. **Yaum Al-Jam' (يوم الجمع) : The Day of Assembly**

   This word repeated in the holy Quran 2 times used for the meaning of the Last Hour. *Chapter #42 : Verse # 7, 64:9*

10. **Yaum Al-Hisaab (يوم الحساب) : The Day of Account and Reckoning.**

    This word repeated in the holy Quran 5 times used for the meaning of the Last Hour. *Chapter #14 : Verse # 41,38:16, 26, 53, 40:27*

11. **Yaum Al-Wa'eed (يوم الوعيد) : The Day whereof Warning had been given.**

    This word used one time in the holy Quran for the meaning of the Last Hour. *Chapter #50 : Verse # 20.*

12. **Yaum Al-Khulood (يوم الخلود) : A Day of Eternal Life**

    This word used one time in the holy Quran for the meaning of the Last Hour. *Chapter #50 : Verse # 34.*

13. **Yaum Al-Khurooj (يوم الخروج) : the Day of Coming out from the graves.**

    This word used one time in the holy Quran for the meaning of the Last Hour. *Chapter #50 : Verse # 42.*

14. **Al-Waaqi'ah (الواقعة): The Event Inevitable, the Great Event.**

This word repeated in the holy Quran 2 times used for the meaning of the Last Hour. *Chapter #56 : Verse # 1, 69:15*

15. **Al-Haaqqah** (الحاقّة) : **The Sure Reality**

This word repeated in the holy Quran 3 times used for the meaning of the Last Hour. *Chapter #69 : Verse # 1, 2, 3*

16. **At-Taammat-ul-Kubra** (الطامــة الكــبرى) : **The Great overwhelming (Event), the Greatest Catastrophe.**

This word used one time in the holy Quran for the meaning of the Last Hour. *Chapter #79 : Verse # 34.*

17. **As-Sakhha** (الصّاخّــة) : **The Deafening Noise (by second blowing of Trumpet).**

This word used one time in the holy Quran for the meaning of the Last Hour. *Chapter #80 : Verse # 33.*

18. **Al-Aazifah** (الآزفة) : **(The Day) that is (ever) drawing near, the (Hour) ever approaching.**

This word repeated in the holy Quran 2 times used for the meaning of the Last Hour. *Chapter #40 : Verse # 18, 53:57*

19. **Al-Qaari'ah** (القارعة) : **The Day of Noise and Clamor.**

This word repeated in the holy Quran 4 times used for the meaning of the Last Hour. *Chptr #69: Verse # 4, 101:1, 2, 3*

PROPHESIES OF THE PROPHET MUHAMMAD (ﷺ) ABOUT THE INVISIBLE NEWS:

There is a variety of news and information prophesied by our Prophet Muhammad (may peace be upon him) concerning the Portents and Signs of the Last Hour. I would brief some events foretold by the Holy Prophet (may peace be upon him) about the Last Hour:

The Prophet (may peace be upon him) once delivered a speech in front of the Companions wherein he left nothing but mentioned about everything that would happen till the Hour. Some of his companions stored that in their minds and some forgot it. After that speech they used to see events taking place which had been referred to in that speech.

عن حذيفة قال: قام فينا رسول الله ﷺ مقاماً ما ترك شيئاً يكون في مقامه ذلك إلى لقيامة الساعة إلا حدّث به حفظه من حفظه ونسيه من نسيه قد علمه أصحابي هؤلاء وإنه ليكون منه الشيء قد نسيته فأراه فأذكره كما يذكر الرجل وجه الرجل إذا غاب عنه ثم إذا رآه عرفه • رواه البخاري ، كتاب القدر، باب وكان أمر الله قدراً مقدوراً (١١/٤٩٤ – مع الفتح) ومسلم ، كتاب الفتن وأشراط الساعة (١٨/١٥-مع شرح النووي)

Huthaifa reported that Allah's Messenger (may peace be upon him) stood before us one day and he did not leave any thing unsaid (that he had to say) at that very spot which would happen (in the form of turmoil) up to the Last Hour. Those who had to

remember them preserved them in their minds and those who could not remember them forgot them. My friends knew them and there are cer
capitulate them when anyone mentions them just as one recalls somebody to him on seeing his face, after he has not seen him for a long time. *(Related by Bukhari and Muslim).*

In another version of Huthaifa's report: Allah's Messenger (may peace be upon him) informed me of what is going to happen before the approach of the Last Hour. And there is nothing that I did not ask him in this connection except that I did not ask him to what would turn the people of Madinah out from Madinah. *(Related by Muslim).*

This information was not only related to Huthaifa but the prophet (may peace be upon him) has used one full day to all his companions delivering the speech to teach them about the Last Hour.

عن أبو زيد عمرو بن أخطب الأنصاري ﷺ قال: صلّى بنا رسول الله ﷺ الفجر وصعد المنبر فخطبنا حتى حضرت الظهر فنزل فصلى ثم صعد المنبر فخطبنا حتى حضرت العصر ثم نزل فصلى ثم صعد فخطبنا حتى غربت الشمس فأخبرنا بما كان وبما هو كائن فاعلمنا أحفظنا ، رواه مسلم ، كتاب الفتن وأشراط الساعة (١٨/١٦-مع شرح النووي)

Abu Zaid (viz. Amr bin Akhtab) reported: Allah's Messenger (may peace be upon him) led us in the dawn prayer and then mounted the pulpit and addressed us until it was (time for the) noon prayer. He then came down the pulpit and prayed. Then

again mounted the pulpit and again addressed us until it was time for the Asr Prayer. He then came down and prayed and mounted the pulpit and addressed us until the sun was set and he informed (about) everything (pertaining to turmoil) that lay hidden in the past and what lies in the future and the most learned amongst us is one who remembers them well amongst us. *(Related by Muslim).*

عن حذيفة بن اليمان قال: والله إني لأعلم الناس بكل فتنة هي كائنة فيما بيني وبين الساعة وما بي إلا أن يكون رسول الله ﷺ أسرّ إلى في ذلك شيئاً لم يحدّثه غيري ولكن رسول الله ﷺ قال: وهو يحدّث مجلساً أنا فيه عن الفتن فقال رسول الله ﷺ : وهو يعدّ الفتن: «**منهنّ ثلاث لا يكدن ينزرن شيئاً ومنهنّ فتن كرياح الصيف منها صغار ومنها كبار**» قال حذيفة: فذهب أولائك الرهط كلّهم غيري رواه مسلم، كتاب الفتن وأشراط الساعة (١٨/١٥-مع شرح النووي)

Huthaifa bin Al-Yaman reported: By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period intervening between me and the Last Hour; and it is not that Allah's Messenger (may peace be upon him) told me something confidentially pertaining to it and he did not tell anybody else about, but that I was present in the assembly in which he had been describing the turmoil, and he mentioned three turmoils which would not spare anything. Amongst these there would be turmoils like storms in the hot season. Some of them would be violent and some of them would be comparatively mild. Huthaifa said: All (who were

present) except I have gone (to the next world). *(Related by Muslim).*

From the ongoing authenticated Hadiths, we could confirm that the Prophet (may peace be upon him) has already expressed in clear terms and manifest signs concerning the portents and turmoils of the Last Hour. Verily, these turmoils and signs are among the news and information that would be unseen, from which some have already appeared some are expected to be very soon.

THE KNOWLEDGE OF THE LAST HOUR:

The knowledge of the Last Hour is one of the invisible wisdoms that none has the information but Allah. The Holy Quran and the Sunnah have been confirmed to the very fact that this exclusive awareness of Allah concerning to the Last Hour, would not be known by Allah's closest angels and His Messengers or Prophets, and no single creature of Allah known. Allah's Messenger (may peace be upon him) has replied to those who asked him about the exact timing of the Last Hour that is something related to the unseen and invisible knowledge that only Allah has well acquainted. The fact of its coming is a certainty: the exact time appointed for it is not revealed by Allah. If it were, it would be so momentous as to disturb our thoughts and life. It would be a heavy burden to us. Our duty is to be prepared for it at all times. It will come when we least expect it. In the present Gospels Jesus says that same thing: he does not know the Hour, but it will come suddenly. "But of that day and that Hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." *(Mark. xiii. 32-33).*

Allah the Glorious and Exalted said:

﴿يَسْئَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً يَسْئَلُونَكَ

كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ

﴿١٨٧﴾ ﴿ سورة الأعراف (٧) / الآية ١٨٧

They ask thee about the (final) Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur. Heavy were its burden through the heaven and the earth. Only, all of a sudden will it come to you." They ask thee as if thou wert eager in search thereof: Say: "The knowledge thereof is with Allah (alone), but most men know not." *(Holy Quran 7:187).*

The knowledge of the Final Hour is with Allah alone. The fact of its coming is certain; the exact time when it will come has not been revealed. If it were, it would disturb our thoughts and life. Heavy were its burden through the heavens and the earth. But at any given moment it cannot be far distant. In theological language, each individual's death is a Final Hour, a *Qiyamat Sughra* (Lesser Day of Judgment). In that sense, it is not the same for all individuals, and is certainly always near. Allah the Glorious and Exalted said:

﴿يَسْئَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيباً ﴿٦٣﴾﴾ سورة الأحزاب (٣٣) / الآية ٦٣

Men ask thee concerning the Hour: say, "The knowledge thereof is with Allah (alone)": And what will make thee

understand? - perchance the Hour is nigh! *(Holy Quran 33:63).*

Our time has no sort of comparison with the timeless state in the new spiritual World in which the final Judgment will take place. Nor can its limits - how long it will last - be set except in the Will of Almighty Allah. Lord of Supreme Wisdom, Justice, and Goodness. Judgment is sure to come, and Truth will then be free from all veils. Why should not man, therefore, now in this life of probation, turn back to Allah, and understand and do His Will? Is Judgment very near? Yes. There are three stages of Judgment. (1) Many of our sins and wrong-doings find their penalty in this very life. It may not be an open or striking event, but it corrodes the soul and conscience all the time. Let us therefore turn back to Allah in repentance and ask for forgiveness. (2) Where the Penalty is not actually perceived or is not visible in this life, Death is considered the Lesser Judgment for each individual soul. Death may come to anyone at any time, and we must all be ready for it. (3) Then there is the final Judgment, when the whole of the present order passes away, and there is a New World. Time as we know it will not exist. Fifty thousand years as we reckon now will be but as a Day. According to those standards, even this Final Judgment is quite near, and we must prepare for it. For it will be too late then for repentance. Allah the Glorious and Exalted said:

﴿ يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۝ فِيمَ أَنتَ مِن ذِكْرَىٰهَا ۝ إِلَىٰ رَبِّكَ مُنتَهَىٰهَا ۝ ﴾ سورة النازعات (٧٩) / الآية ٤٢-٤٤

They ask thee about the Hour, - 'When will be its appointed time?' Wherein art thou (concerned) with the declaration thereof? With thy Lord is the final end of it. *(Holy Quran 79:42-44).*

Gabriel has once asked the Messenger of Allah (may peace be upon him): "When will the Hour be established? He replied, "The answerer has no better knowledge than the questioner". *(Related by Bukhari).* This means that both Gabriel and the Prophet Muhammad (may peace be upon him) have no knowledge about it. Allah's Prophet (may peace be upon him) has met Abraham, Jesus and Moses (may peace be upon them all) during his Event of the Journey by Night (Israa') and Ascend of the Heaven (Mi'araj): He asked them separately about the knowledge of the appointed time of the Last Hour, but they admitted their ignorance of the subject. *(Related by Imam Ahmed, Ibn Majah and Hakim with a sound chain of Hadith reporters).*

عن جابر بن عبد الله يقول: سمعت النبي ﷺ يقول قبل أن يموت بشهر «**تسألوني عن الساعة؟ وإنما علمها عند الله وأقسم بالله! ما على الأرض من نفس منفوسة تأتي عليها مائة سنة**» رواه مسلم ، كتاب فضائل الصحابة رضي الله عنهم ، باب بيان معنى قوله ﷺ : "على رأس مائة سنة لا يبقى مفس منفوسة" (١٦/٩٠-٩١ - مع شرح النووي)

Jabir bin Abdullah reported: I heard Allah's Messenger (may peace be upon him) saying this before his death: "You asked me about the Last Hour, whereas its knowledge is with Allah. I, however, take an oath and say that no one upon the earth, the

created beings (from amongst my Companions), would survive at the end of one hundred years." *(Related by Muslim).*

This Hadith also explains to the fact that even after the question of Gabriel, Prophet Muhammad (may peace be upon him) has no knowledge at all about the appointed time of the Last Hour. Moreover, nobody can foretell that when will happen exactly the portents and signs of the Last Hour.

APPROACHING THE LAST HOUR

There are many Quranic verses and authentic Hadiths to explain that the Last Hour is very close to happening, and the appearance of some of the Signs of the Last Hour is a manifest proof for this very fact. Every minute sees to mankind nearer to their doom, and yet they are sadly heedless, and even actively turn away from the Message that would save them. Allah the Exalted and Mighty said:

﴿ اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ ﴾ سورة الأنبياء (٢١) / الآية ١

Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away. *(Holy Quran 21:1)*

The knowledge of the Final Hour is with Allah alone. The fact of its coming is certain; the exact time when it will come has not been revealed. If it were, it would disturb our thoughts and life. Heavy are its burden through the heavens and the earth. But at any given moment it cannot be far distant. Allah the Glorious and Exalted said:

﴿ يَسْئَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيباً ﴾ سورة الأحزاب (٣٣) / الآية ٦٣

Men ask thee concerning the Hour: say, "The knowledge thereof is with Allah (alone)": And what will make thee understand? - perchance the Hour is nigh! *(Holy Quran 33:63).*

Men of evil may see the just retribution for their sins so far off that they doubt whether it would ever come. But in Allah's sight, and on the scale of the Universal Plan, it is quite near; for time as we know it hardly exists in the next world. It may come even in this life: but it is bound to come eventually. Allah the Glorious and Exalted said:

﴿ إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَنَرَاهُ قَرِيباً ﴾ سورة المعارج (٧٠) / الآية ٦-٧

They see the (Day) indeed as a far-off (event): But We see it (Quite) near. *(Holy Quran 70:6-7).*

Allah the Glorious and Exalted said:

﴿ اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴾ سورة القمر (٥٤) / الآية ١

The Hour (of Judgment) is nigh, and the moon was cleft asunder. *(Holy Quran 54:1).*

The Signs of the Lesser Day of Judgment

Minor Sin 001
The Advent of Prophethood of Muhammad (ﷺ) and his death:

Allah the Exalted and Glorious said:

﴿ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَى ﴿٣٥﴾ وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى ﴿٣٦﴾ ﴾ سورة النازعات (٧٩) ، (آية : ٣٤-٣٦) .

Therefore, when there comes the great, overwhelming (event), the Day when Man shall remember (all) that the strove for, and Hell-Fire shall be placed in full view for him who sees.*(Qura'n 79:34-36).*

The Judgment is the time for sorting out all things according to their true, intrinsic, and eternal values. The Judgment will be not only for his acts but for his motives, "all he strove for". In this life he may forget his ill-deeds, but in the new conditions, he will not only remember them, but the Fire of Punishment will be plainly visible to him, and not only to him, but it will "for all to see". This will add to the sinner's humiliation. The Prophet Muhammad (Peace be upon him) said :

روى البخاري عن سهل بن سعيد ﷺ قال رأيت رسول الله ﷺ قال: بأصبعيه هكذا الوسطى والتي تلي الأبهام «**بعثت والساعة كهاتين ، الطامة تطم على كل شيء**»

Narrated Sahl bin Sa'd ﷺ I saw Allah's Apostle ﷺ pointing with his index and middle fingers, saying. "The time of my Advent and the Hour are like these two fingers." The Great Catastrophe will overwhelm every thing. *(Related by Bukhari).* Allah's Messenger ﷺ said:

روى البخاري عن أنس ﷺ عن النبي ﷺ قال : «**بعثت والساعة كهاتين**» .

Narrated Anas ﷺ : Allah's Messenger ﷺ said, "I (have been sent) and the Hour (is at hand) as these two (fingers)." *(Related by Bukhari)* . Allah's Messenger ﷺ said:

عن أنس بن مالك ﷺ قال : قال رسول الله ﷺ :«**بعثت أنا والساعة كهاتين ، كفضل إحداهما على الأخرى ، وضم السبابة والوسطى**» (رواه البخاري (٨/١٩٠) في الرقاق ، باب قول النبي ﷺ : بعثت أنا والساعة .)

Narrated Anas: Allah's Apostle (may peace be upon him) said: "I have been sent and the Hour (is at hand) as these two fingers". *(Related by Bukhari).*Allah the Glorious and Exalted said:

﴿ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالأَرْضِ وَمَا أَمْرُ السَّاعَةِ إِلاَّ كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾ ﴾ سورة النحل (١٦) ، الآية (٧٧) .

And to Allah belongs the unseen of the Heavens and the Earth. And the matter of the Hour is not but as a twinkling of

the eye, or even quicker. Truly! Allah is Able to do all things. *(Qura'n 16:77).*

The key to all things - not only those which we see and understand, but those which we do not see or of which we have no idea - is with Allah, Whose knowledge and power are supreme. Lures of this world and its fleeting pleasures often make man forget that the life hereafter is an imminent reality. Many of those who claim to believe in the life to come act and behave as if it belonged to a distant future, and have no relevance to their present activities and mode of living. The Quran repeatedly reminds man that the Hour of Reckoning is not a distant possibility, but very close to man, and could come to pass any moment. The wisest course for man, therefore, is to be always alert and watchful and steer clear of all forms of sin and impiety, for when the Promised Hour comes it will come, all of a sudden and without any prior notice.

This means, it will not be prolonged before the Hour would be established. The period between the Prophet (may peace be upon him) and the coming of the Hour will not be so long. Allah the Exalted and Glorious says:

﴿ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ ﴾ سورة التوبة (٩) الآية/٣٨

But little is the comfort of this life, as compared with the Hereafter. (Qura'n 9:38).

Our Prophet (peace be upon him) has warned us against abode in this world permanently saying that:

عن أبي سعيد الخدري ﷺ أن رسول الله ﷺ قال: « إن الدنيا حلوة خضرة وإن الله مستخلفكم فيها فينظر كيف تعملون فاتقوا الدنيا واتقوا النساء فإن أول فتنة بني إسرائيل كانت في النساء » رواه مسلم /٢٧٤٢ في الذكر – باب أكثر أهل الجنة الفقراء .

Abu Sa'id Khudri reported that Allah's Messenger (may peace be upon him) said: The world is sweet and green (alluring) and verily Allah is going to appoint you as successors in it in order to see how you act. So avoid the allure of women: Verily, the first trial for the people of Israel was caused by women. *(Related by Muslim).*

The Prophet (may peace be upon him) said:

قال رسول الله ﷺ : « والله ! ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم إصبعه هذه في اليم فلينظر بم يرجع ؟ » رواه مسلم /٢٨٥٨ في الجنة وصفة نعيمها ، باب فناء الدنيا وبيان الحشر يوم القيمة .

Allah's Messenger (may peace be upon him) said: By Allah, this world (is so insignificant in comparison) to the Hereafter that if one of you should dip his finger in the ocean and then he should see as to what has stuck it. *(Related by Muslim).* The assignment as Messenger of Allah is amongst the signs of the Last Day because he is the final prophet of this world, wherein no more prophets would be appointed after him .



Minor Sign - 002
Death of the Prophet Muhammad (ﷺ)

As explained by the Prophet, the assignment of his prophecy mission is a sign of the Last Day, and his death is also amongst the signs of nearing the Last Day as well. The Prophet (may peace be upon him) said:

عن عوف بن مالك ﷺ قال : أتيت النبي ﷺ في غزوة تبوك وهو في قبة آدم ، فقال : « أعدد ستاً بين يدي الساعة: موتي، ثم فتح بيت المقدس، ثم موتان يأخذ فيكم كعقاص الغنم، ثم استفاضة المال حتى يعطي الرجل مائة دينار فيظل ساخطاً، ثم فتنة لا يبقى بيت من العرب إلا دخلته، ثم هدنة تكون بينكم وبين بني الأصفر فيغدرون، فيأتونكم تحت ثمانين غاية، تحت كل غاية اثنا عشر ألفاً » رواه البخاري (١٩٨/٦) في الجهاد ، باب ما يحذر من الغدر .

Narrated Auf bin Malik : I went to the prophet (may peace be upon him) during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Bait-ul-Muqaddis (Jerusalem), a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you

under eighty flags. Under each flag will be twelve thousand soldiers. *(Related by Bukhari).*

The death of Prophet (may peace be upon him) was a great catastrophe to the believing minds of the Companions of the Prophet and to the whole Muslim World. This natural death even raised a big question mark among them over the authority to cause death to the Prophet while some argued his physical eternity and categorically denied his obituary.

Fatima, the only daughter of the Prophet (peace be upon him) expressed her feelings of this kind of situation after his funeral, describing to Anas, the servant companion of Prophet (may peace be upon him) :

عن أنس ﷺ قال: لما ثقل النبي ﷺ جعل يتغشاه، فقالت فاطمة ﷺ : واكرب أباه، فقال: ليس على أبيك كرب بعد هذا اليوم . فلما مات قالت: يا أبتاه أجاب رباً دعاه، يا أبتاه من جنة الفردوس مأواه ، يا أبتاه إلى جبريل ننعاه. فلما دفن قالت فاطمة ﷺ : يا أنس، «أطابت نفوسكم أن تحثوا على رسول الله ﷺ التراب ؟» رواه البخاري (١١٣/٨) في المغازي باب مرض النبي ﷺ ووفاته .

Narrated Anas: When the ailment of the prophet (may peace be upon him) got aggravated, he became unconscious whereupon Fatima said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. Al-Firdaus)! O Father! We convey this

news (of your death) to Gabriel." When he was buried, Fatima said, "O Anas! Do you feel pleased to throw earth over Allah's Apostle (may peace be upon him)? . (*Related by* Bukhari).

The situation was beyond control by the feelings of the Companions who cried and wept over the death condolences, while the Wahy' has been stopped from the heaven forever. Abu Bakr Siddiq shares his feelings with Umar :

عن أنس ﷺ قال : قال أبو بكر ﷺ بعد وفاة رسول الله ﷺ لعمر بن الخطاب ﷺ : « إنطلق بنا إلى أم أيمن نزورها كما كان رسول الله ﷺ يزورها ، فلما انتهينا إليها بكت . فقالا لها : ما يبكيك؟ ما عند الله خير لرسوله ﷺ ، فقالت : ما أبكي أن لا أكون أعلم أن ما عند الله خير لرسوله ﷺ ، ولكن أبكي أن الوحي قد انقطع من السماء ، فهيجتهما على البكاء ، فجعلا يبكيان معها» رواه مسلم /٢٤٥٤ في فضائل الصحابة ، باب فضائل أم أيمن ﷺ .

Anas reported that after the death of Allah's Messenger (may peace be upon him) Abu Bakr said to Umar: Let us visit Umm Aiman as Allah's Messenger (may peace be upon him) used to visit her. As we came to her, she wept. They (Abu Bakr and Umar) said to her: What makes you weep? What is in store (in the next world) for Allah's Messenger (may peace be upon him)is better than (this worldly life). She said: I weep not because I am ignorant of what is in store for Allah's Messenger (may peace be upon him) (in the next world) is better than (this world), but I weep because the revelation which came from the

Heaven has ceased to come. This moved both of them to tears and they began to weep along with her. *(Related by Muslim).*

Unfortunately, some Muslim Arabs turned back to their paganism following by the death of Prophet (may peace be upon him), which led Companions to great confusion and raised criticism in Muslim platform because:

1. The Wahy (God's revelation) had ceased to the people forever from God.

2. The chain of Prophethood ended forever due to the demise of Prophet (may peace be upon him), because Muhammad (may peace be upon him) was the Last Prophet in the chain of Prophethood.

3. No more successor's to the Prophet (peace be upon him) will be assigned as Messenger from the God, with discontinuation of the ministry of Prophethood after Muhammad (may peace be upon him), whatever its nature and form may be.

4. No further new rulings and regulations would be revealed from God after the Prophet (may peace be upon him).

5. Many Arab Muslims returned to their old fashion paganism, leaving behind Islam as invalid to them due to the death of the Prophet (peace be upon him).

In fact, the death series of Prophet of Allah (may peace be upon him), Umar and Uthman precipitated a rebellion in the

International Muslim community which caused many great factions and groups within them.



Minor Sign - 003
Conquest and Reopen of Bait-Al-Maqdis

One of the mini signs of the Last Day is to conquest and reopen the third Haram of the Muslim world, after Masjid al Haram in Holy Makkah and Masjid An-Nabawi in Al-Medinah Al-Munawwarah, the only sanctioned holiest three shines in Islam to travel to and visit. The Prophet (may peace be upon him) has led prayers with his Companions at Al-Medinah Al-Munawwarah using this Masjid as their first Qibla for a while, until it reverted to the holy Ka'aba in Holy Makkah. The Prophet of Allah (may peace be upon him) has informed, well in advance, about this conquest. Masjid Quds, first Qiblah of Muslim Nation, whereto traveled our Prophet (may peace be upon him) on a stop over in a single night (الإسراء) and a get together with all of the Prophets and Messengers of Allah and retoured to the seven skies on the same night.

The Companions of the Prophet (may be peace upon him) understood this fact and rushed to free this holy Masjid from the black hands of Roman idolaters. At the first instant, Umar Bin Al-Khattab, the second Caliph of Islam, has captured and reopened the Bait Al-Muqaddis in 16th Hijra Calendar year, defeating Jews and Christians. The conditions of so called Peace truce, concluded by the Caliph Umar and the Christian leaders were:

1. To withdrew Romans within three days.

2. To enter the Masjid through which the Prophet (may peace be upon him) has entered in during the الإسراء Night.

3. To lead prayers inside the Masjid with Muslims.

The Masjid remained under direct rule of Muslims until the Abbasite and Fatimite era whose power deteriorated into many factions and differences. Of course, this situation was fully utilized by Christian and Jewish lobbies to recapture the Masjid from the Muslim hands. They destroyed major parts of the Masjid and killed many innocent Muslim civilians with terrorism and eventually the Masjid lost once again from the Muslim custodians in 492H. The Zionist synagogue and Christian Colonialist lobbies successfully endeavored to weaken the Islamic solidarity. By terrible tactics and barbaric martial movements, at Quds fell into the hands of colonialists in 492H. They worked hard to seclude the Islamic Federation between Egypt and Syria, Damascus as an integral part of a "divide and rule" policy and tightened their key position over Jerusalem until 583H. The multi-triumphant Muslim leader Salah Uddin Ayyubi defeated the lobbies through military expedition at "Hittin" and re-captured Bait-ul-Maqdis in 583H. As soon as this brave Muslim leader died, his deputies troubled with quarreling factions and with the result of hand over Jerusalem twice (once for 10 years and second for a year) to the Christian and Zionist lobbies without any battle or leading any army expedition, causing the loss of Masjid from Muslim hands.

Bait-ul-Muqaddis was conquered twice by Muslims: once by Umar Bin Al-Khattab and second during Ayyubite era leading by Salah Ud-Din Al-Ayyubi, and, God willing, in the very near future, their succeeders will reconquer the Masjid from the Zionist and colonialist lobbies.



Minor Sign - 004
A Plague

Our Prophet (may peace be upon him) informed us about a plague that will afflict us as the plague that afflicts sheep causing a number of deaths and counted it as one of the signs approaching the Hour, as stated in a Hadith narrated by 'Auf bin Malik and related by Bukhari as a sign of the lesser Judgment. *(Ref. Chapter 002)*

This epidemic decease spread immediately after the conquest of Bait Al-Maqdis by Umar Bin Al-Khattab in 18H. at Amwas region in Syria-Damascus-Palestine which resulted the deaths of 25,000 Muslims including Abu Ubaidah bin Al-Jarrah.



Minor Sign - 005
Increase of Wealth:

The Prophet (may peace be upon him) counted the increase of wealth as a sign of approaching the Hour.

The recipients of such big amounts of currencies or jewelry from donators and Zakat payers will not be satisfied and considered as inadequate or a little sum. For distribution of Zakat, a very hard situation will prevail to find even a very deserved and needy recipient. The Prophet (may peace be upon him) said:

عن أبي هريرة أن رسول الله ﷺ قال : «لاتقوم الساعة حتى تقتتل فئتان عظيمتان يكون بينهما مقتلة عظيمة ، دعوتهما واحدة ، وحتى يبعث دجالون كذابون قريب من ثلاثين ، كلهم يزعم أنه رسول الله ، وحتى يقبض العلم وتكثر الزلازل ويتقارب الزمان وتظهر الفتن ويكثر الهرج وهو القتل ، وحتى يكثر فيكم المال فيفيض حتى يهم رب المال من يقبل صدقته ، وحتى يعرضه عليه : لا أرب لي به ، وحتى يتطاول الناس في البنيان ، وحتى يمر الرجل بقبر الرجل فيقول : يا ليتني مكانه ، وحتى تطلع الشمس من مغربها فإذا طلعت ورآها الناس يعني آمنوا أجمعون ، فذلك – حين لا ينفع نفساً إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً – ولتقومن الساعة وقد نشر الرجلان ثوبهما بينهما فلا يتبايعانه ولايطويانه ، ولتقومن الساعة وقد انصرف الرجل بلبن لقحته فلايطعمه ،

ولتقومن الساعة وهو يليط حوضه فلا يسقي فيه ، ولتقومن الساعة وقد رفع أكلته إلى فيه فلا يطعمها » . (رواه البخاري ٨/١٠٠ في الفتن باب خروج النار وغيره من الأبواب)

Narrated Abu Huraira: Allah's Apostle (may peace be upon him) said, "The Hour will not be established (1) until two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) until about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle, (3) until the religious knowledge is taken away (by the death of Religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e. killing) will increase, (8) until wealth will be in abundance — so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it, (9) until the people compete with one another in constructing high buildings, (10) until a man when passing by a grave of someone will say, 'Would that I were in his place, (11) and until the sun rises from the West.. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when : (As Allah said), ***'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith,)*** *(Quran: 6:158).* And the Hour will be established while two men spreading a garment in front of them will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but will not be able to drink it; and the

Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it." (*Related by* Bukhari).

It is obvious that giving charity either voluntarily or compulsorily, it would be essential the following factors:

a) to distribute it to suitable needy person

b) and his satisfaction that the wealth given in charity would be spent by the recipients on good purposes..

The Prophet (may peace be upon him) said:

عن حارثة بن وهب يقول: سمعت رسول الله ﷺ يقول: «تصدقوا فيوشك الرجل يمشي بصدقه فيقول الذي أعطيها: لو جئتنا بها بالأمس قبلتها فأما الآن فلا حاجة لي بها فلا يجد من يقبلها » (رواه مسلم /١٥٧ في الزكاة ، باب الترغيب في الصدقة قبل أن لا يوجد من يقبلها) .

Haritha b. Wahab reported what Allah's Messenger (may peace be upon him) had said: Give charity. A time is to come when a person would walk with his Alms and the one whom it is given to would say: Had you brought it yesterday, I would have accepted it. For at present I do not need it. (And the giver of Sadaqa) would not find anyone to accept it. *(Related by Muslim).*

The Prophet (may peace be upon him) said:

عن أبي موسى عن النبي ﷺ قال : «**ليأتين على الناس زمان يطوف الرجل فيه بالصدقة من الذهب ثم لايجد أحداً يأخذها منه ويرى الرجل الواحد يتبعه أربعون امرأة يلذن به من قلة الرجال وكثرة النساء**» . (رواه مسلم /١٥٨ في الزكاة ، باب الترغيب في الصدقة قبل أن لا يوجد من يقبلها)

Abu Musa reported what Allah's Messenger (may peace be upon him) had said: There would come a time for the people when a person would roam about with charity of gold, but he would not find any one to accept it from him. And a man would be seen followed by forty women seeking refuge with him, on account of the scarcity of males and abundance of females. *(Related by Muslim).*

People might become rich, but they might not find suitable people to accept charity. During the period of Companions of the Prophet (may peace be upon him) the wealth and cash flow was increased in extensive number, because a number of war victories gaining plenty of booty, especially the wealth which flooded from the treacheries of the Persian and the Romans, the Byzantines when they surrendered to the Muslim Armies. It actually happened during the Caliphate of Hadrat Uthman and Umar bin Abdel Aziz (Allah be pleased with them). The Prophet (may peace be upon him) said:

عن جابر بن عبد الله قال : قال رسول الله ﷺ : «**يكون في آخر أمتي خليفة يحثي المال حثياً ولا يعده عدداً**» . (رواه مسلم في كتاب الفتن باب ما يكون في آخر الزمان خليفة/٢٩١٢)

Jabir Bin Abdellah reported that Allah's Messenger (may peace be upon him) said: There would be in the last (phase) of the time a caliph would distribute wealth but would not count. *(Related by Muslim).*

A substantial note is that a time will come when the earth would become a bubbling spring of wealth. The metals would be dug out from the earth, the natural resources and minerals would be fully exploited, and there would be abundance of riches in the world. But this would not bring about happiness to the human rice; it would lead to heinous crimes. The Prophet (may peace be upon him) said:

عن أبي هريرة قال : قال رسول الله ﷺ : «تقيئ الأرض أفلاذ كبدها أمثال الأسطوان من الذهب والفضة فيجيئ القاتل فيقول : في هذا قتلت ويجيئ القاطع فيقول : في هذا قطعت رحمي ويجيئ السارق فيقول : في هذا قطعت يدي ثم يدعونه فلا يأخذون منه شيئاً» . (رواه مسلم /١٠١٣ في الزكاة ، باب الترغيب في الصدقة)

Abu Huraira reported what Allah's Messenger (may peace be upon him) had said: The earth will vomit long pieces of its liver like columns of gold and silver, and the murderer will come and say: It was for this that I committed murder. The breaker of family ties will come and say: It was for this I broke the family ties; and the thief will come and say: It is for this that my hands were cut off. They will then leave it and will not take anything out of it. (*Related by* Muslim).

The Prophet (may peace be upon him) said:

عن عدي بن حاتم قال : بينا أنا بمدينة النبي ﷺ إذ أتاه رجل فشكا إليه الفاقة ، ثم أتاه آخر فشكا قطع السبيل ، فقال: **ياعدي! هل رأيت الحيرة؟** قلت: لم أرها ، وقد انبئت عنها قال: **فإن طالت بك حياة لترين الظعينة ترتحل من الحيرة حتى تطوف بالكعبة لاتخاف أحداً إلا الله ، قلت فيما بيني وبين نفسي: فأين دعار طيئ الذين سعروا البلاد ولئن طالت بك حياة لتفتحن كنوز كسرى بن هرمز ولئن طالت بك حياة لترين الرجل يخرج ملء كفه من ذهب أو فضة يطلب من يقبله منه . وليلقين الله أحدكم يوم يلقاه ، وليس بينه وبينه ترجمان يترجم له فيقولن: ألم أبعث إليك رسولاً فيبلغك؟ فيقول: بلى فيقول: ألم أعطك مالاً وأفضل عليك؟ فيقول: بلى، فينظر عن يمينه فلايرى إلا جهنم** . قال عدي: سمعت النبي ﷺ يقول: «**اتقوا النار ولو بشق تمرة فمن لم يجد شق تمرة فبكلمة طيبة**» . قال عدي: فرأيت الظعينة ترتحل من الحيرة حتى تطوف بالكعبة لاتخاف إلا الله وكنت فيمن افتتح كنوز كسرى بن هرمز ، ولئن طالت بكم حياة لترون ما قال النبي أبو القاسم ﷺ . يخرج ملء كفه» . (رواه البخاري /٦/٤٥٠-٤٥١ في المناقب ، باب علامات النبوة في الإسلام)

Narrated Adi bin Hatim : While I was in the city of the Prophet (may peace be upon him) a man came and complained to him (the Prophet (may peace be upon him) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). The Prophet (may peace be upon him) said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He said, If you should live for a long time,

you will certainly see that a lady in a Hawdah traveling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka'ba, fearing none but Allah." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?" The Prophet (may peace be upon him) further said, "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hormuz?" He said, "Khosrau, son of Hormuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah to interpret for him, and Allah will say to him: 'Didn't I send a messenger to teach you?' He will say: 'Yes.' Allah will say: Didn't I give you wealth and do you favors?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell." *(Related by Bukhari).*

The ongoing signs appeared in many times and extensively proved during the Caliph Umar bin Al-Khattab (may pleased with him) while he achieved the great victory over Khosrau. Umar bin Abdel Aziz, an eminent Islamic Caliph also observed the same tremendous aspect whereby a man would bring wealth to distribute it among the needy people and the field workers responsible for distribution will return back without it being distributed to the needy people, because none of them available to receive it since the Caliph had already exterminated the poverty and people had become more progressive and prosperity economically.

These signs might happen again once people return to their original religion of Islam and adopt it as their whole lifestyle, because of a systematic and scientific distribution of Zakat or charity meant to remove poverty, which is a great obstacle of every nation towards the progress, and for uplifting of their economical backwardness. Also, this kind of sign will appear upon the expected arrival of Imam Mahdi. However, a scarcity, but unavailability of Zakat / charity recipients is of course a sign of the approaching Hour, as well as a flood of wealth.



Minor Sign - 006
Fitna and Afflictions

Originally the word 'FITNA' means burning of gold in a fire so as to purify it from the alloy. In common language it stands for a trial which tests the worth of a man or a temptation which induces a man to evil deeds, but which, when resisted, proves the strength of one's character. This word is also used for intrigue, sedition, riot, discord and dissensation, commotion or turmoil.
Affliction means the test and trial of our virtue and faith by many things which would face each and every individual believer by many things and different ways. In our probation on this earth, some are tested by calamities, and some by the good things of this life. If we prove our true mettle, we prove our probation with success. Allah the Glorious and the Exalted said:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾﴾

سورة الأنبياء ٢١ / الآية ٣٥ .

"Every soul shall have a taste of death: and We test you by evil and by good by way of trail. To Us must ye return."
(Holy Qura'n 21:35)

The death of the body will give a taste of death of the soul when the soul separates from the body. The soul will then know that this life was but a probation; and seeming inequalities will be adjusted finally on the Day of Judgment. The soul does not die, but when it separates from the body at the death of the body, the

soul gets a taste of death. In our life of probation on this earth, our virtue and faith are tested by many things: some are tested by calamities, and some by the good things of this life. If we prove our true mettle, we pass our probation with success. In any case, all must return to Allah, and then will our life be appraised at its true value.

Mere lip profession of Faith is not enough. It must be tried and tested in the real turmoil of life. The test will be applied in all kinds of circumstances, in individual life and in relation to the environment around us, to see whether we can strive constantly and put Allah above Self. Much pain, sorrow, and self-sacrifice may be necessary, not because they are good in themselves, but because they will purify us, like fire applied to a goldsmith's crucible to burn out the dross. Allah the Exalted said:

﴿ أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝٢ ﴾ سورة العنكبوت (٢٩) / الآية ٢ .

"Do people think that they will be left alone on saying, "We believe", and that they will not be tested?" *(Holy Qura'n 29:2)*

The Prophet (may peace be upon him) said:

عن أبي هريرة قال: قال رسول الله ﷺ : «**ستكون فتن القاعد فيها خير من القائم، والقائم خير من الماشي، والماشي فيها خير من الساعي من تشرف لها تستشرفه، من وجد ملجأ أو معاذاً فليعذ به**» (رواه البخاري – كتاب الفتن)

Narrated Abu Huraira: Allah's Messenger (may peace be upon him) said, "There will be Fitan (Trials and afflictions, etc.) (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these Fitan (Trials and afflictions, etc.), they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it." (*Related by Bukhari*).

Prophet (may peace be upon him) has already explained us all kind of trials and afflictions, in order to take precautionary adequate steps in life of every believer. The Prophet (may peace be upon him) said :

عن حذيفة بن اليماني ﷺ قال: «كان الناس يسألون رسول الله ﷺ عن الخير، وكنت أساله عن الشر مخافة أن يدركني، فقلت: يا رسول الله، إنا كنا في جاهلية وشر، فجاءنا الله بهذا الخير، فهل بعد هذا الخير من شر؟ قال: **"نعم"**، قلت: وهل بعد ذلك الشر من خير، قال : **"نعم وفيه دخن"**، قلت: وما دخنه؟ قال: **"قوم يستنون بغير سنتي، ويهدون بغير هدي، تعرف منهم وتنكر"**، فقلت: فهل بعد ذلك الخير من شر؟ قال: **"نعم، دعاة على ابواب جهنم، من أجابهم قذفوه فيها"**، فقلت: يا رسول الله صفهم لنا، قال: **"نعم ، من جلدتنا ويتكلمون بألسنتنا"**، فقلت: يا رسول الله فما ترى؟ – وفي رواية – فما تأمرني إن أدركني ذلك؟ قال: **"تلزم جماعة المسلمين وإمامهم"**، قلت: فإن لم يكن لهم جماعة ولا إمام؟ قال: **"فاعتزل تلك**

الفرق كلها ، ولـو أن تعـض بأصـل شـجرة ، حتـى يدركـك المـوت وأنـت علـى ذلك» (رواه البخاري (٨/٩٢) في الفتن ، باب كيف الأمـر إذا لـم تكـن جماعـة ، ومسـلم برقـم ١٨٤٧ في الإمارة ، باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن ، وفي كل حال) .

It has been narrated on the authority of Huthaifa bin Al-Yaman who said: people used to ask the messenger of Allah (may peace be upon him) about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: Messenger of Allah, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, but therein will be a hidden evil. I asked: What will be the evil hidden therein? He said: (That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points. I asked: Will there be a bad time after this good one? He said: Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Whosoever responds to their call they will throw them into the fire. I said: Messenger of Allah, describe them for us. He said: All right. They will be people having the same complexion as ours and speaking our language. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of Muslims and their leader. I said: if they have no (such thing as the) main body and have no leader? He said: Separate yourself from all these factions, though you may have to eat the roots of trees (in a jungle) until death to you and you are in this state. *(Related by Bukhari and Muslim)*

The Prophet (may peace be upon him) said :

عن عبد الرحمن بن عبد رب الكعبة قال: دخلت المسجد فإذا عبد الله بن عمرو بن العاص جالس في ظل الكعبة والناس مجتمعون عليه فاتيتهم فجلست إليه فقال: كنا مع رسول الله ﷺ في سفر فنزلنا منزلاً فمنّا من يصلح خباءه ومنا من ينتضل ومنّا من هو في جشره إذ نادى منادي رسول الله ﷺ: الصلاة جامعة فاجتمعنا إلى رسول الله ﷺ فقال: «**إنه لم يكن نبيّ قبلي إلا كان حقّا عليه أن يدلّ أمّته على خير ما يعلمه لهم وينذرهم شر ما يعلمه لهم وإنّ أمّتكم هذه جعل عافيتها في اوّلها وسيصيب آخرها بلاء وأمور تنكرونها وتجيء فتنة فيرفّق بعضها بعضاً وتجيء الفتنة فيقول المؤمن: هذه مهلكتي ثم تنكشف وتجيء الفتنة فيقول المؤمن : هذه هذه فمن أحبّ ان يزحزح عن النار وأدخل الجنة فلتأته منيّته وهو يؤمن بالله واليوم الآخر وليأت إلى الناس الذي يحب أن يؤتى إليه ومن بايع إماماً فأعطاه صفقة يده وثمرة قلبه فليطعه إن استطاع فإن جاء آخر ينازعه فاضربوا عنق الآخر**» فدنوتُ منه فقلتُ له : أنشدك الله ! آنت سمعت هذا من رسول الله ﷺ ؟ فأهوى إلى أذنيه وقلبه بيديه وقال : سمعتُه أذناي ووعاه قلبي فقلتُ له : هذا ابن عمك معاوية يأمرنا أن نأكل أموالنا بيننا بالباطل ونقتل أنفسنا والله يقول ﴿ **يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلاَّ أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنكُمْ وَلاَ تَقْتُلُوا أَنفُسَكُمْ إِنَّ اللهَ كَانَ بِكُمْ رَحِيماً** ﴿٢٩﴾ ﴾ (سورة النساء - ٤ - الآية : ٢٩) قال: فسكت ساعة ثم قال:

«أطعه في طاعة الله واعصه في معصية الله» (رواه مسلم برقم (١٨٤٤) في الإمارة ، باب وجوب الوفاء ببيعة الخلفاء الأول فالأول ، وأبو داود برقم (٤٢٤٨) في الفتن ، باب ذكر الفتن ودلائلها، والنسائي (١٥٣/٧) في البيعة باب ذكر من بايع الإمام وأعطاه صفقة يده وثمرة قلبه) .

It has been narrated on the authority of 'Abdel-Rahman Bin 'Abd Rabb Al-Ka'ba who said: I entered the mosque when 'Abdullah Bin 'Amr Bin Al-'As was sitting in the shade of the Ka'ba and the people had gathered around him. I took myself to them and sat near him. (Now) 'Abdullah said: I accompanied the Messenger of Allah (may peace be upon him) on a journey. We halted at a place. Some of us began to set right our tents, others began to compete with one another in shooting, and others began to graze their beasts, when an announcer of the Messenger of Allah (may peace be upon him) announced that the people should gather together for prayer. So we gathered around the Messenger of Allah (may peace be upon him). He said: It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them; but this nation of yours has its days of peace and (security) in the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of the nation), there will be tremendous trials, one after the other, each making the previous one dwindle into significance. When they would be afflicted with a trial, the believer would say: This is going to bring about my destruction. When it (the trial) is over, they would be afflicted with another trial; and the believer would say: This surely is going to be my end. Whoever wishes to be delivered from the Fire and enter the Garden should die with faith in Allah and the Last Day and should treat the people as he

wishes to be treated by them. He who pledges allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i.e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter. The narrator says: I came close to him ('Abdullah Bin 'Amr Bin Al-'As) and said to him: Can you say an oath that you heard it from the Messenger of Allah (may peace be upon him)? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind retained it. I said to him: This cousin of yours, Mu'awiya, orders us to unjustly consume our wealth among ourselves and to kill one another, while Allah says **«O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you».** [Quran 4:29]. The narrator says that (hearing this) 'Abdullah Bin 'Amr Bin Al-'As kept quiet for a while and then said: Obey him as far as he is obedient to God; and disobey him in matters involving disobedience to God. *(Related by Muslim and Abu Dawud).*

Allah's Messenger (may peace be upon him) did not leave anything unsaid that he had to say which would happen in the shape of turmoil up to the Last Hour. After his clear warning of all kinds of forthcoming turmoil and affliction and obvious glad tidings of successful salvation to overcome from them, the Messenger of Allah (may peace be upon him) has classified them with some of them violent and some of them comparatively mild. Huthaifa – one of the senior companion of the Prophet (may peace be upon him) narrates:

قال حذيفة بن اليمان ﷺ : والله ! إني لأعلم الناس بكل فتنة هي كائنة فيما بيني وبين الساعة وما بي إلى أن يكون رسول الله ﷺ أسرّ إليّ في ذلك شيئاً لم يحدّثه غيري ولكن رسول الله ﷺ قال : وهو يحدّث مجلساً أنا فيه عن الفتن فقال رسول الله : وهو يعدّ الفتن «**منهنّ ثلاث لا يكدن يذرن شيئاً ومنهنّ كرياح الصيف منها صغار ومنها كبار**» قال حذيفة : فذهب أولئك الرهط كلهم غيري . (رواه مسلم برقم (٢٨٩١) في الفتن ، باب إخبار النبي ﷺ فيما يكون إلى قيام الساعة) .

Huthaifa Bin Al-Yaman reported: By Allah, I have the best knowledge amongst people about every turmoil which is going to appear in the period between me and the Last Hour; and it is not that Allah's Messenger (may peace be upon him) told me something confidentially pertaining to it and he did not tell anybody else about it, but that I was present in the assembly in which he had been describing the turmoil, and he mentioned three turmoils which would not spare anything and amongst these there would be turmoils like storms in the hot season. Some of them would be violent and some of them would be comparatively mild. Huthaifa said: All (who were present) except I have gone (to the next world). *(Related by Muslim).*

Even though the Prophet (may peace be upon him) has informed us of violent turmoils which are going to happen before the approach of the Last Hour, those turmoils will be caused sometime to get away from the path of Islam. So commanded all mankind to be prompt doing good deeds and righteousness before we are overtaken by turmoil which would be like a part of

the dark night. The Prophet (may peace be upon him) describes that stormy period:

عن أبي هريرة ﷺ أن رسول الله ﷺ قال: «بادروا بالأعمال فتناً كقطع الليل المظلم يصبح الرجل مؤمناً ويمسي كافراً أو يمسي مؤمناً ويصبح كافراً يبيع دينه بعرض من الدنيا» (رواه مسلم برقم (١١٨) في الإيمان، باب الحث على المبادرة بالأعمال الصالحة قبل تظاهر الفتن، والترمذي برقم ٢١٩٦ في الفتن باب ما جاء ستكون فتن لقطع الليل المظلم).

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: Be prompt in doing good deeds (before you are overtaken) by turmoil which would be like a part of the dark night. During (that stormy period) a man would be a believer (Muslim) in the morning and an unbeliever in the evening or he would be a believer (Muslim) in the evening and an unbeliever in the morning, and would sell his faith for worldly goods. *(Related by Muslim and Tirmithi).*

This Hadith explains that there would be no stability in the faith of man. Faith would become cheaper as compared to the material benefits and would be freely bartered for worldly gains.

At the very outset, before we start explaining all kind of turmoils, we point out the prediction of the Prophet (may peace be upon him) about the expected schedule in which those turmoils will start appearing. The Prophet (may peace be upon him) said:

عن عبد الله بن مسعود ﷺ عن النبي ﷺ قال : «تدور رحى الإسلام لخمس وثلاثين أو ست وثلاثين أو سبع وثلاثين فإن يهلكوا فسبيل من هلك وإن يقم لهم دينهم يقم سبعين عاماً قال : قلتُ: أمما بقي أو مما مضى؟ قال : مما مضى» (إسناده صحيح ، رواه الإمام أحمد في المسند (١/٣٩٠ ، ٣٩١) ، وابو داود برقم (٤٢٤١) في الفتن ، باب ذكر الفتن ودلائلها ، وصححه ابن حبان برقم (١٨٦٥) كما في الموارد ، والحاكم (٤/١٢٥) ووافقه الذهبي) .

'Abdullah Bin Masu'd reported the Prophet (may peace be upon him) as saying: The mill of Islam (dissections, battles and perversions) will go round until the year thirty-five, or thirty-six, or thirty-seven; then if they perish, they will have followed the path of those who perished before them, but if their religion is maintained, it will be maintained for seventy years. I asked: Does it mean seventy years which remain or seventy years which are gone by? He replied: It means (seventy years) that are gone by. *(A sound Hadith reported by Imam Ahmad, Abu Dawud, Ibn Hibban and Hakim).*

In this Hadith, the period of thirty-seven years extends to the Caliphate of 'Uthman or battles of Jamal and Siffin. There are two predictions in this tradition. If the Muslims perish owing to their disobedience to Allah, they will be following the path of the past communities. If religion is maintained, it will be maintained for seventy years. These predictions will come true separately and not simultaneously.

Also, the Messenger of Allah (may peace be upon him) has fixed the place where these turmoils will take place. The Prophet (may peace be upon him) said:

عن ابن عمر ﷺ أنه سمع رسول الله ﷺ وهو مستقبل المشرق يقول: «ألا إن الفتنة ههنا ألا إن الفتنة ههنا من حيث يطلع قرن الشيطان» (رواه البخاري (٨/٩٥) في الفتن، باب الفتنة من قبل المشرق، مسلم برقم (٢٩٠٥) في الفتن، باب الفتنة من المشرق من حيث يطلع قرن الشيطان).

Ibn 'Umar reported that he heard Allah's Messenger (may peace be upon him) saying with his face towards the east: Behold, turmoil will appear from this side, from where the horns of Satan will appear (where non-Muslims would form an overwhelming majority). *(Reported by Al-Bukhari and Muslim)*

'Abdullah Bin 'Umar said that: O people of Iraq, how strange it is that you ask about the minor sins but you commit major sins". (Muslim) There is a touch of biting irony in that the people of Iraq made searching inquiries about minor sins, viz., even the destruction of a mosquito, but had the audacity of committing major sins, i.e. the murder of Imam Husain and his companions (Allah be pleased with them).

The origin of affliction taking place in the Islamic history was from the East due to the Muslim rivals and differences and first turmoil started from the assassination of the third Caliph 'Uthman. Accordingly all other factions and rebels such as the Khawarij – the people who dissented from the religion and disagreed with the rest of the Muslims, *Shiites*– the so called followers of Ali, *Rafidites* (apostates) – the sect who engaged in an abusive attitude toward the Caliphate of the Prophet (may peace be upon him) particularly Abu Bakr and 'Umar, *Batanians* or assassins, Fatalism (*Qadriah*), *Jahmiah* and *Mu'atazila*

(theological school) and so on appeared from the east as predicted by the Prophet (may peace be upon him), and there will continue to appear more and more afflictions and turmoils from the east until the appearance of Dajjal from Khurasan.

The question is how could one escape himself and keep away from such turmoils? The answer is very clear as Prophet (may peace be upon him) replied to one of his senior companion Abu Huthaifa in a question raised to him about the turmoils. The Prophet (may peace be upon him) said:

عن حذيفة قال: قلت: فما العصمة يا رسول الله؟ قال: " **السيف**"، قال: قلت: وهل بعد هذا السيف بقية؟ قال: "**نعم إمارة على أقذاء وهدنة على دخن**"، قال قلت: ثم ماذا؟ قال: "**ثم تنشأ دعاة الضلالة، فإن كان لله يومئذ في الأرض خليفة جلد ظهرك وأخذ مالك فالزمه ، وإلا فمت وأنت عاض على جذل شجرة**"، قال قلت : ثم ماذا؟ قال : **يخرج الدجال بعد ذلك** ... الحديث . (رواه أبو داود من طريقين آخرين برقم (٤٢٣٢) .

Narrated Huthaifa: He asked: Apostle of Allah, will there be an evil as it was before, after this good which Allah has bestowed on us? He replied: Yes. I asked: Wherein does the protection from it lie? He replied; in the sword. I asked: What will happen then? He replied: A time will come when there will be summoners of at the gates of Hell. I asked: Apostle of Allah (peace be upon him), what will then happen? He replied: If Allah has in the earth a caliph who flays your back and takes your property, obey him, otherwise die holding on to the stump of a tree. I asked: What will come next? He replied: The Antichrist

(Dajjal) will come forth accompanied by a river fire. He who falls into his fire will certainly get his reward, and have his load taken off him, but he who falls into his river will have his load retained and his reward taken off him. I then asked: What will come next? He said: The Last Hour will come. *(Related by Abu Dawud)*

It means that people will survive with evil hearts and will remain united externally but not internally. They will be evil and disunited at their hearts. They will expose themselves as good and united superficially, but actually they will not be so, indicating a truce which is liable to be broken at any time. It should be remembered that Muslims are instructed to obey the rules in good things which are in perfect accord with the Sharia'h and not in those which involve disobedience of Allah and His Apostle (may peace be upon him). As long as the Imam upholds the values of Islam in general and does nor deliberate its aims and objects, he should be obeyed in all those matters which do not conflict with the teachings of Allah and His Apostle (may peace be upon him). An occasional lapse on the part of the imam does not entitle the citizen-at least as long as the majority of the community has not pronounced itself against him - to revolt against his government.

عن أبي بكرة ﷺ قال : قال رسول الله ﷺ : «إنها ستكون فتن، ألا ثم ستكون فت ، القاعد فيها خير من الماشي فيها، والماشي خير من الساعي إليها، ألا فإذا نزلت أو وقعت، فمن كان له إبل فليلحق بإبله، ومن كان له غنم فليلحق بغنمه، ومن كان له أرض فليلحق بأرضه، قال: فقال رجل: يا رسول الله؟ أرأيت من لم يكن

له إبل ولا غنم ولا أرض؟ قال: يعمد إلى سيفه فيدق على حده بحجر ثم لينج إن استطاع النجاء اللهم هل بلغت؟ اللهم هل بلغت؟ فقال رجل: يا رسول الله أرأيت إن أكرهت حتى ينطلق بي إلى أحد الصفين أو إلى إحدى الفئتين؟ فضربني رجل بسيفه أو يجيء سهم فيقتلني؟ قال : يبوء بإثمه وإثمك ويكون من أصحاب النار» (رواه مسلم برقم (٢٨٨٧) في الفتن ، باب نزول الفتن) .

Abu Bakra reported that Allah's Messenger (may peace be upon him) had said: There would soon be turmoil. Behold! There would be turmoil in which the one who would be seated would be better than one who would stand and the one who would stand would be better than one who would run. Behold! When the turmoil comes or it appears, the one who has a camel should stick to his camel and he who has sheep or goat should stick to his sheep and goat he who has land should stick to the land. A man said: Allah's Messenger, what of he who has neither camel nor sheep nor land? Thereupon he said: He should take hold of his sword and beat its edge with the help of stone and then tried to find a way of escape. O Allah, I have conveyed (Thy Message); O Allah, I have conveyed (Thy Message). A man said: Allah's Messenger, what do you say if I am drawn to a rank in spite of myself, or in one of the groups and marched. A man strikes with his sword or there comes an arrow and kills me? Thereupon he said: He will bear the punishment of his sin and that of yours and he would be one amongst the denizens of Hell. *(Related by Muslim)*

The Prophet (may peace be upon him) indicate how the turmoil would start and then spread. He would first become sinful. Then the moral standard of his family would deteriorate. The this depravity would spread like infection amongst his neighbors and friends. This is how the vicious circle would become wider with the march of time. He emphasized every reason to escape from such turmoils by strictly adherence to the teachings of the Prophet of Allah (may peace be upon him).You should stick to the main body of Muslims – Ahlu Sunnah Wal Jama'ah who are strictly following the path of Prophet's way of life in every aspect and their leader regardless their strength. If there is no such thing as the main body and no leader, then separate from all evil doing factions and group rivals.

عن معاوية قال سمعت النبي ﷺ يقول: «لا يزال ناس من أمتي أمة قائمة بأمر الله لا يضرهم من خذلهم ولا من خالفهم حتى يأتيهم أمر الله وهم على ذلك» (رواه البخاري كتاب الإمارة باب (٥٣) قوله ﷺ لا تزال طائفة من أمتي ظاهرين على الحق لا يضرهم من خالفهم)

Narrated Mua'wiya : I heard the Prophet (may peace be upon him) saying: "A group of people amongst my followers will remain obedient to Allah's Orders [i.e. following strictly Allah's Book (The Qura'an) and the Prophet's Sunnah (legal ways)] and they will not be harmed by anyone who will not help them and also who will oppose them, until Allah's Order (the Last Day) comes upon them while they are until on the right path. *(Related by Bukhari)*

Individual quarrels are easier to resolve than group quarrels, or, in the modem world, national quarrels. But the collective community of Islam should be supreme over groups or nations.

It would be expected to act justly and try to resolve the quarrel, for peace is better than fighting. But if one party is determined to be the aggressor, the whole force of the community is brought to bear on it. The essential condition of course is that there should be perfect fairness and justice and respect for the highest principles; for Islam takes account of every just and legitimate interest without separating spiritual from temporal matters. The League of Nations failed because these essentials were absent and today the United Nations fails for the same reasons. The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the prophet's Sermon at his last pilgrimage, and Islam cannot be completely realized until this ideal is achieved. If two parties amongst the Muslim community fall into a fight, there must be some immediate cease fire. Thus peace will prevail. Allah the Glorious and the Exalted said:

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللهَ يُحِبُّ الْمُقْسِطِينَ ۝٩﴾ (سورة الحجرات (٤٩)/الآية ٩)

If two parties among the believers fall into a fight, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: For Allah loves those who are fair (and just). *(Holy Qura'n 49:9)*

The Prophet of Allah (may peace be upon him) indicated the turmoil would come like rain fall which will enter into each and

every residence. According to Imam Nawawi, this simile of the rainfall has been used to convey the wide-spread general massacre and scenes of active hostilities amongst Muslims, viz. battles of Jamal, Siffin, the incident of Harrah and the martyrdoms of Hadrat 'Uthman and Hadrat Husain (Allah be pleased with them all). The Prophet of Allah (may peace be upon him) said:

عن اسامة بن زيد ﷺ أن النبي ﷺ أشرف على أطم من آطام المدينة ثم قال: «**هل ترون ما أرى؟ إني لأرى مواقع الفتن خلال بيوتكم كمواقع المطر**» رواه مسلم (٢٨٨٥) في كتاب الفتن باب نزول الفتن كمواقع المطر)

Usama reported that Allah's Messenger (may peace be upon him) climb

Medinah Al-Munawwarah and then said: You do not see for I am seeing the places of turmoil between your houses as the places of rainfall.*(Related by Muslim)*

Many incidents and afflictions will happen before the Day of Resurrection. The Prophet of Allah (may peace be upon him) made predictions about many events. When these incidents took place, they remembered that the prophet (may peace be upon him) had predicted them. For instance: Prophet predicted that fierce battle will take place towards the end of the world. These wars will be waged between Muslims and their enemies. It also applies to civil wars. The Prophet (may peace be upon him) foretold the particulars and detailed account of those leaders who would create commotion among the community and pervert the Muslims. He did this out of kindness and sympathy with them. He ordered that Muslims should obey the caliph in all circumstances, particularly in the time of commotion and disunity. The obedience of people to their rulers is not

unconditional. Muslims have been asked to obey their rulers so far as they obey Allah and the Apostle (may peace be upon him). If they command that which contravenes the teachings of Islam, they should not obey those commands. There is sovereignty of law in Islam. People and their rulers stand on the same footing in respect of law. The rulers are meant to execute the law prescribed by Allah. In the time of commotion, trial and perversion, one should not follow the teachings of those who call to wrong belief. It is better for a man to stick to his house or go to a lonely place and pass his time there instead of following the teachings of the perverts. There is also reference in the prediction of the Prophet (may peace be upon him) to the disagreement between 'Ali and Mu'awiyah or civil war during the Caliphate of 'Uthman, or battles of Jamal and Siffin.



Minor Sign - 007
Assassination of Caliph 'Uthman and disunity of the nation

Among the first and foremost turmoils that happened in Islamic History, as predicted by the Prophet of Allah, was the assassination of the third Caliph Hadrat 'Uthman by the extremists of perverts. By this affliction, the disunity and faction started among Muslim community. Prophet (may peace be upon him) counted this event as one of the signs of the Last Hour.

The Prophet (may peace be upon him) said:

عن ابي هريرة ﷺ قال : قال رسول الله ﷺ: «**لا تقوم الساعة حتى تقتتل فئتان عظيمتان وتكون بينهما مقتلة عظيمة ودعواهما واحدة**» رواه مسلم (٢٩١٥٧) في الفتن باب إذا تواجه المسلمان بسيفيهما .

Abu Huraira reported that Allah's Messenger (may peace be upon him) narrated: The Last Hour will not come until the two parties (of Muslims) confront each other and there is a large - scale massacre amongst them and the chain of both of them is the same. *(Related by Muslim)*

One of the great companions of the Prophet, Hadrat 'Umar, described this turmoil like the mounting waves of the ocean. Huthaifa reported that:

عن حذيفة بن اليمان ﷺ قال: كنّا عند عمر فقال: أيكم يحفظ حديث رسول الله ﷺ في الفتنة كما قال؟ قال: قلت: أنا قال: إنك لجريء وكيف قال؟ قال : قلت: سمعت رسول الله ﷺ يقول: **"فتنة الرجل في أهله وماله ونفسه وولده وجاره يكفّرها الصيام والصلاة والصدقة والأمر بالمعروف والنهي عن المنكر"** فقال عمر: ليس هذا أريد إنما أريد التي تموج كموج البحر قال فقلت: مالك ولها؟ يا أمير المؤمنين! إن بينك وبينها باباً مغلقاً قال: أفيكسر الباب أم يفتح؟ قال قلتك لا بل يكسر قال: ذلك أحرى أن لا يغلق أبداً قال فقلنا لحذيفة: هل كان عمر يعلم من الباب؟ قال: نعم كما يعلم أنّ دون غد الليلة إنّي حدّثته حديثاً ليس بالأغاليط قال فهبنا أن نسأل حذيفة: من الباب؟ فقلنا لمسروق: سَلْ فسأله فقال: عمر. (رواه البخاري (٤٨/١٣) كما في الفتح في الفتن، باب الفتنة التي تموج كموج البحر، ومسلم برقم (١٤٤م١) في الفتن، باب الفتنة التي تموج كموج البحر).

Huthaifa reported We were one day in the company of Umar that he said; Who amongst you has preserved in his mind most perfectly the Hadith of Allah's Messenger (may peace be upon him) in regard to the turmoil as he told about it? I said: I. He said: You are bold (enough to make this claim). And be further said: How? I said: I heard Allah's Messenger (may peace be upon him) saying: There would (first) be turmoil for a one in his family, his property, his oneself, his children, his neighbors (and the sins committed in their connection) would be expiated by fasting, prayer, charity, enjoining good and prohibiting evil. Thereupon 'Umar said: I do not mean (that turmoil on a small scale) but that one which would emerge like the mounting waves of the ocean.

I said: Commander of the Faithful, you have nothing to do with it, for the door is closed between you and that. He said: Would that door be broken or opened? I said: No, it would be broken. Thereupon he said: then it would not be closed despite best efforts. We said to Huthaifa: Did 'Umar know the door? Thereupon he said: Yes, he knew it (for certain) just as one knows that night precede the next day. I narrated to him something in which there was nothing fabricated. Shaqiq (one of the narrators) said: We did not dare to ask Huthaifa about that door. So we requested Masruq to ask him: So he asked him and he said: (By that door, is) 'Umar. *(Related by Al-Bukhari and, Muslim)*

وفي رواية لمسلم : قال حذيفة: وحدثته أن بينك وبينها باباً مغلقاً يوشك أن يكسر قال عمر: أكسراً لا أبالك! فلو أنه فتح لعله كان يعاد قلت لا: بل يكسر وحدثته أن ذلك الباب رجل يقتل أو يموت حديثاً ليس بالأغاليط . (رواه مسلم (١٤٤) كتاب الإيمان باب بيان أن الإسلام بدا غريباً وسيعود غرياً) .

Huthaifa said: I narrated to him ('Umar): There is between you and that (turmoil) a closed door, but there is every likelihood of its being broken. 'Umar said: Would it be broken? You have been rendered fatherless. Had it been opened, it would have been perhaps closed also. I said: No. It would be broken, and I narrated to him: Verily that door implies a man who would be killed or die. There is no mistake in this Hadith.(Related by Muslim)

Hadrat 'Umar (may Allah be pleased with him) was right in visualizing that by Fitan the people were presuming the ordinary

discord or unrest which, according to the Holy Qura'n, could be easily affected by acts or virtue and piety, e.g. prayer, fasting and charity **«Verily virtues take away vices»** *(Holy Quran 11:114).* The mounting wave of turmoil would shake the very foundation of Islamic society. This refers to the large-scale dissention amongst the Muslim which started at the end of the Caliphate of Hadrat 'Uthman (may Allah be pleased with him) and then erupted in an armed conflict between Hadrat 'Ali and Amir Mua'wiya and which finally culminated in the martyrdom of Imam Hussain and his companions (may Allah shower his blessings on them all). The commentators view that the closed door used in the above Hadith implies Hadrat 'Umar, because his great personality exercised the most formidable check on the spread of evil.

عن أبي موسى الأشعري قال: خرج النبي ﷺ إلى حائط من حوائط المدينة لحاجته وخرجت في إثره، فلما دخل الحائط جلست على بابه وقلت: لأكونن اليوم بوّاب النبي ﷺ ولم يأمرني فذهب النبي ﷺ وقضى حاجته وجلس على قفّ البئر فكشف عن ساقيه ودلاّهما في البئر فجاء أبوبكر يستأذن عليه ليدخل فقلت: كما أنت حتى أستأذن لك، فوقف فرجعت إلى النبي ﷺ فقلت: يا نبيّ الله! أبو بكر يستأذن عليك قال: "**ائذن له وبشّره بالجنّة**" فدخل فجاء عن يمين النبي ﷺ فكشف عن ساقيه ودلاّهما في البئر فجاء عمر فقلت: كما أنت حتى أستأذن لك فقال النبي ﷺ: "**ائذن له وبشّره بالجنة**" فجاء عن يسار النبي ﷺ فكشف عن ساقيه فدلاّهما في البئر فامتلأ القفّ فلم يكن فيه مجلس ثم جاء عثمان فقلت: كما أنت حتى أستأذن لك فقال

النبي ﷺ: "إئذن له وبشّره بالجنة معها بلاء يصيبه" فدخل فلم يجد معهم مجلساً فتحوّل حتى جاء مقابلهم على شفة البئر فكشف عن ساقيه ثم دلاّهما في البئر فجعلت أتمنّى أخاً لي وأدعو الله أن يأتي قال ابن المسيّب: فتأوّلت ذلك قبورهم اجتمعت ههنا وانفرد عثمان» رواه البخاري (٤٨/١٣) كما في الفتح ، كتاب الفتن ، باب الفتنة التي تموج كموج البحر)

Narrated Abu Musa Al-Asha'ri: The Prophet (may peace be upon him) went out to one of the Munawwarah for some business and I went out to follow him. When he entered the garden, I sat at its gate and said to myself, "To day I will be the gate-keeper of the Prophet (may peace be upon him) though he has not ordered me." The Prophet (may peace be upon him) went and finished his need and went to sit on the constructed edge of the well and uncovered his legs and hung them in the well. In the meantime Abu Bakr came and asked permission to enter. I said (to him), "Wait until I get you permission." Abu Bakr waited outside and I went to the Prophet (may peace be upon him) and said: O Allah's Prophet! Aby Bakr asks your permission to enter." He said, "Admit him, and give him the glad tidings of entering paradise." So Abu Bakr entered and sat on the right side of the Prophet (may peace be upon him) and uncovered his legs and hung them in the well. Then 'Umar came and I said (to him), "Wait until I get you permission." The Prophet (may peace be upon him) said: "Admit him, and give him the glad tidings of entering paradise." So 'Umar entered and sat on the left side of the Prophet (may peace be upon him) and uncovered his legs and hung them in the well so that one side of the well became fully occupied and there remained no

place for anyone to sit. Then 'Uthman came and I said (to him), "Wait until I get permission for you." The Prophet (may peace be upon him) said: "Admit him, and give him the glad tidings of entering paradise with a calamity which will befall him." When he entered, he could not find no any place to sit with them so he went to the other edge of the well opposite them and uncovered his legs and hung them in the well. I wished that a brother of mine would come, so I invoked Allah for his coming. (Ibn Al-Musaiyab said, "I interpreted that (narration) as indicating their graves. The first three are together and the grave of 'Uthman is separate from theirs." *(Related by Al-Bukhari)*

Hadrat 'Uthman was more cautious to be patient. He was sure of the turmoil indicated by the Prophet of Allah (may peace be upon him). He did not take any reprisal or revenge against his personnel rivals aggressors, even was trying to stop his supporters from any possible blood-shed. The Prophet's prediction came true. 'Uthman was assassinated by hard-line extremists aiming to topple him from the power. These heinous attacks were carried out to gain political and religious leadership as well as for momentous worldly gains offered by the leader of Egyptian gangsters called El Ghafiqy bin Harb al-'Ekky. They surrounded the house of 'Uthman for a long period ransacking it and as fire engulfed the house. The Caliph was killed by the sharp sword of mutiny leader El-Ghafiqy on 18th Dhul-Hijjah 35H while he was reciting the Holy Quran.

After the assassination of 'Uthman, Muslims elected 'Ali bin Abu Talib as their next Emir (Caliph). They extended their unanimous support to 'Ali, but, some senior companions boycotted the office-bearing function of the new ruler. They were in great

confusion and anxiety over the turmoils and afflictions carried out by the hard-line factions after the murder of 'Uthman, as well as the mixed reaction and perplexity shown everywhere. The Governor of Sham - Mu'awiya was one of the distinguished leader who held aloof from recognizing the caliphate of 'Ali, until all the riot situations were returned under control. Muslims fought in many factions and quarreled in many ways on a tit-for-tat basis. The zealot rivals became more active and enthusiastic. The new leadership failed to arrest the real culprits and criminals behind the attack of Hadrat 'Uthman and to restore law and order to normalcy. Those who killed 'Uthman went unpunished. In fact, after the martyrdom of 'Uthman, the Muslim society was speedily plunged into the whirlpool of turmoil.

It was a great affliction as depicted by the Messenger of Allah (may peace be upon him) well in advance as a sign of the Last Hour.



Minor Sign - 008
Battle of Al-Jamal

The "Battle of Al-Jamal" was one of the great turmoils after the martyrdom of 'Uthman. This unfortunate incident occurred between Ali bin Abu Talib on one side and Ayesha, Talha, and Zubair (may Allah be pleased with them all) on another side.

As we discussed earlier, Ali was hesitant to be a new caliph after Muslim society plunged into great turmoil as a consequences of Uthman's assassination. Even though, he was compelled to accept the offer after numerous pressures from Muslims. Hadrat Talha and Zubair (may Allah please be upon them both) extended their conditional support to Ali after long negotiations and depth discussions. They started an extra ordinary meeting with Ayesha. They discussed the real culprits behind the Uthman's attack. They beseeched Ali to extradite to them all the criminal zealots responsible for the assassination plot of Uthman and to hand over them intact. He neither heeded their request nor commented about it. According to him, he was expecting to have the issue raised by the immediate heirs of Uthman, and to deliberate the murder case for a verdict of capital punishment. They disagreed over the means and media of how to implement such a punishment scheme. Thus, it was very hard to take a cease-fire and produce a multi-faceted agreement. These hard-line circumstances led to a civil war between two Muslim parties.

The main achievement of Talha, Zubair, and Ayesha (may Allah be pleased with them all) were not to prepare for battle. They tried to minimize the riot and rebellion and return to the normalcy of cease-fire. They intended communal harmony among all warring factions of Muslim society. Also, they aimed to implement capital punishment for the real culprits involved in the murder case of Hadrat 'Uthman.

Sheikh Al-Islam Ibn Taimiya said in his book of Minhaj as Sunnah: Verily Ayesha did not intended for battle. She aimed for fruitful communal harmony and salvation among the Muslim groups. She thought that an initiative from her would return full harmony to the hard-liners and all concerned. Eventually, she realized that she would have avoid such a peace initiative. Whenever she recalled in her memory those steps for peace and tranquillity, she kept crying explicitly. In a later stage, all participants involved in the battle felt remorse and regret over the struggle, including Talha, Zubair, and Ali (may Allah be pleased with them all).

The day of Al-Jamal was not meant for a battle. They plunged into the war inadvertently, and it was occurred beyond their control. All the leaders involved in the skirmish gave more preference and priority to a truce and a halt to the bloody conflict. It is understood that Ali never signaled to kill Uthman. He swore by the name of God that he did not killed Uthman and not was abetted by any means in implementing such an assassination plot.

The zealots in the murder case were afraid of Ali's negotiation plan for getting truce with other factions. They started military attacks over installations of the Talha and Zubair camp. Talha and Zubair group misunderstood that this attack carried out from the clear command of Ali. Meanwhile, Ali was unaware of the same. However, they strongly defended against the attackers. On the other hand, Ali guessed that this attack started from the Talha and Zubair group aimed to eliminate his power and started offensive steps towards the opposite position. Categorically, the affliction occurred between them as a result of a simple mistake. Ayesha was sitting in her vehicle. She never joined in the war, nor commanded to fight nor assisted to the fighters in any way, according to historians. *(Minhaj as Sunnah of Sheikh al Islam Ibn Taimiya, vol. 2, page 185.)*

In brief, this battle not meant for any purpose. It was a by-product of the so called hard-line radicals who misused the religion for their selfishness to escape from the capital punishment of the murder case. It was true that the Messenger of Allah (may peace be upon him) predicted such an affliction as a sign of Last Hour.

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : «**لا تقوم الساعة حتى تقتتل فئتان عظيمتان وتكون بينهما مقتلة عظيمة ودعواهما واحدة**» رواه مسلم (٢٩١٧م١) في الفتن باب إذا تواجه المسلمان بسيفيهما .

Abu Huraira reported that Allah's Messenger (may peace be upon him) narrated: The Last Hour will not come until the two parties (of Muslims) confront each other and there is a large scale massacre amongst them and the claims of both of them is the same. *(Related by Muslim)*

This war, in which hundreds of innocent Muslim civilians were slaughtered, took place between two Muslim groups because of their simple misunderstanding and afflictions perpetrated by Satan, not amongst warring group of enemies as viewed by some historians.

We have a major lesson from this battle in that we must be more vigilant and alert against any mishappenings and momentous occasions lead by zealot extremists against Islamic ideology and Muslim Unity and integrity. We must not heed their views and comments in any case, because they are looking to destroy communal unanimity and religious harmony amongst Muslims. Allah said:

﴿ وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٣٠﴾ ﴾ (سورة الأنفال (٨) / الآية ٣٠)

Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home).They plot and plan, and Allah too plans, but the best of planners is Allah. *(Holy Quran 8:30)*

The plots against Al-Mustafa (may peace be upon him) in Makkah aimed at three things. They were not only foiled,

but Allah's wonderful working turned the tables, and brought good out of evil in each case.

(1) They tried to hold the Prophet (may peace be upon him) in subjection in Makkah by putting pressure on his uncles, relatives, and friends. But the more they persecuted, the more the little Muslim community grew in faith and numbers.

(2) They tried to injure or slay him (may peace be upon him). But the wonderful example of his humility, perseverance, and fearlessness furthered the cause of Islam.

(3) They tried to get him and his followers out of their homes. But they found a new home in Al-Medinah Al-Munawwarah from which they eventually reconquered not only Holy Makkah but Arabia and the world.

The enemies of Allah are constantly making an intricate plan to carry out some secret purpose. But Allah - in whose hands is all good - has His plans also, against which the evil ones will have no chance whatever.



Minor Sign - 009
The Battle of Siffin

One of the most painful and unfortunate turmoils was the Battle of Siffin. This conflict occurred between two groups of companions of the Prophet of Allah (may peace be upon him); between the groups of Ali bin Abu Talib and Mu'awiya bin Abu Sufyan. This affliction was what the Prophet of Allah (may peace be upon him) has predicted.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : «لا تقوم الساعة حتى تقتتل فئتان عظيمتان وتكون بينهما مقتلة عظيمة ودعواهما واحدة» رواه مسلم (٢٩١٥٧م) في الفتن باب إذا تواجه المسلمان بسيفيهما .

Abu Huraira reported that Allah's Messenger (may peace be upon him) narrated: The Last Hour will not come until the two parties (of Muslims) confront each other and there is a large - scale massacre amongst them and the claims of both of them is the same. *(Related by Muslim)*

The summary of this turmoil begins with new fighteous Caliph Ali bin Abu Talib, when he sent an envoy to Amir Muawiya asking him to back Ali with his full of support as new Caliph. On the one hand, Muawiya had reached information that many senior companions' rejected Ali's leadership. Meanwhile, Ali could not take any stringent action to punish the criminal culprits of the Uthman murder case. Some backers of Muawiya had brought the

bloodstained cloths of Uthman in which he murdered in which some amputated arm fingers of Uthman's spouse were also enclosed. These unpleasant factors had provoked Muawiya derogatorily to withdraw from backing Ali.

Later, they received information of some leading opponents of Caliph Ali having started from Makkah to Basra, under the supervision of Lady Ayesha, Talha, and Zubair (may Allah be pleased with them All). This also facilitated Muawiya's desire to restrain from taking any decision and he remained in 'watch and see' status.

In this waiting period, Muawiya witnessed to many unforeseen events and other afflictions such as battle of Jamal etc.,

At the same time, Caliph Ali had no time patiently look forward to support from his opponents. As a first step, he decreed the toppling of Amir Muawiya from Sham state and to replace him with Sahl bin Hanif who was once deported from the Sham territories due to his anti-Muawiya activities. Both sides justified their actions to be true and just, while they sent many negotiators and good will missions who worked fruitlessly for an immediate cease-fire. But the Caliph's orders were unnoticed and unimplemented by his opponents. When Amir Muawiya learned of Iraqi military maneuvers and movements towards him, then he also prepared well and congregated his army. Both armies met at Siffin starting the war. This occurred in Dhul Hijja 36H. As a result of this bloody war,

according to the historians, about seventy thousand companions and followers were killed on both sides besides other casualties and economical losses. The number of soldiers of the Muawiya was 135,000 while the other side was 120,000 - 130,000 Iraqi soldiers backing Caliph Ali. By the new Hijri month of Muharram, the war was stopped by both factions. Numerous mediators endeavored to have a bilateral truce and tranquillity, but all efforts went astray and the mediation of all warring groups stood unnoticed. They thought their part was right and the war was inevitable.

The stand taken by Muawiya was disobedience to God and blamed by senior companions. He used state funds and wealth in preparation of war against a legitimate Caliph -- Ali, in the destruction of the lives of the innocent Muslim civilians. Many historians pointed out this view. They produced a clear evidence of the saying of the Prophet (may peace be upon him):

عن أبي سعيد الخدري قال : أخبرني من هو خير منّي أن رسول الله ﷺ قال لعمّار حين جعل يحفر الخندق وجعل يمسح رأسه ويقول : «**بُؤْس ابن سُمَيّة تقتلك فئة باغية**» رواه مسلم في الفتن (٢٩١٥)

Abu Sa'id Khudri reported: One who is better than me informed me that Allah's Messenger (may peace be upon him) said to 'Ammar as he was digging the ditch (on the occasion of the Battle of the Ditch) wiping his head: O son

of Sumayya, You will be involved in trouble and a group of the rebels would kill you. *(Related by Muslim)*

This narration clearly indicates of the fact that in the conflict between Ali and his opponents, Hadrat Ali was right. Ammar bin Yasir was killed in the Battle of Siffin fighting in the camp of Hadrat Ali.



Minor Sign - 10
Appearance of Al-Khawarij

The Khwarij are members of the earliest of the religious sects in Islam whose importance lies particularly in the point of view of development of dogma, in the formulation of questions relating to the theory of Caliphate. One group of soldiers mainly belonging to the tribe of Tamim group protested against setting up a human tribunal above the Divine word and said: "Judgment belongs to Allah alone" -- asserting that, they only read the words of the Qura'n, but do not catch its spirit. They only proclaim that judgment belongs to God alone and vigorously protest against the setting up a human tribunal above the Divine words, but they fail to realize that it is through human agency that the Divine word can find expression in the form of law and is thus put into practice. Among the first major afflictions that undermined the strength of the Muslim integration and harmony was the appearance of the Al-Khawarij sect. They came to existence as antagonists of Caliph Ali bin Abu Talib on the ruling issue between Ali and Muawiyah bin Abu Sufyan immediately after the Siffin Battle. They were based in Harora, a village close to the Kufa city in Iraq. Their main argument was the serious view that Uthman had already fallen into astray during his last days of caliphate, and they passed a verdict to kill him or to topple him from the power. Also, they expressed disbelief against those who commit great sins without repenting accordingly. They determined to eliminate those who opposed them within the Muslim community, creating great

confusion and terrorism in Islam. On the other hand, they represented themselves as pious Muslims, perfect scholars and devoted worshippers. They took pride in proclaiming themselves to be good Muslims and condemning all others as unbelievers, but they would not imbibe the true spirit of Islam. Their attitude in life was unrealistic and their personalities deprived of poise and balance which is the eminent characteristic of a true Muslim. The first sub-group amongst them was "Dhul Khwaisra" while the last was "Dhu el-Thadya".

The prophecies of the Holy Prophet (may peace be upon him) proved to be absolutely correct as these were revelations from Allah. The first thing that the Prophet (may peace be upon him) mentioned was that this group of the Khwarij would be the product of dissension. It came to be true as it emerged into being out of the conflict between Ali and Muawiya. Then it is also mentioned in the narrations that this group would be killed by one who would be on the right. It was Hadrat Ali (Allah be pleased with him) who fought against the Khwarij, and it is clear proof of his being on the right. The Khwarij played the part of anarchists and nihilists in the Islamic society. The Messenger of Allah (may peace be upon him) predicted concerning those self-styled factions:

قال علي: سمعت رسول الله ﷺ يقول: «سيخرج في آخر الزمان قوم أحاث الأسنان سفهاء الأحلام يقولون من خير قول البريّة يقرؤون القرآن لا يجاوز حناجرهم يمرقون من الدين كما يمرق السهم من الرميّة فإذا

لقيتموهم فاقتلوهم فإن في قتلهم أجراً لمن قتلهم عن الله يوم القيامة» رواه البخاري (٨/٥١) في إستتابة المرتدين ، باب قتل الخوارج والملحدين بعد إقامة الحجة عليهم ، ومسلم برقم (١٠٦٦) في الزكاة باب التحريض على قتل الخوارج ، وأبوداود برقم (٤٧٦٧) في السنة باب في قتال الخوارج .. وكذلك أخرجه الإمام أحمد (٦١٦ و ٩١٢)

Ali said: I heard the Messenger of Allah (may peace be upon him) saying: There would arise at the end of the age people who would be young in age and immature in thought, but they would talk (in such a manner) as if their words are the best among the creatures, and they would recite the Qura'n, but it would not go beyond their throats, and they would pass through the religion as an arrow goes through the prey. So when you meet them, kill them, for in killing them you would get a reward with Allah on the Day of Judgment. *(Related by Al-Bukhari, Muslim, Abu Dawud and Imam Ahmad).*

عن أبي سعيد الخدري ﷺ قال : بينا نحن عند رسول الله ﷺ وهو يقسم قسماً أتاه ذو الخويصرة وهو رجل من بني تميم فقال : يا رسول الله! إعدل قال رسول الله ﷺ : «ويلك ومن يعدل إن لم أعدل؟ قد خبتُ وخسرتُ إن لم أعدل» فقال عمر بن الخطّاب ﷺ : يا رسول الله! إئذن لي فيه أضرب عنقه قال رسول الله ﷺ «دعه فإن له أصحاباً يحقر أحدكم صلاته مع صلاتهم وصيامه مع صيامهم يقرؤون القرآن لا يجاوز تراقيهم يمرقون من الإسلام كما يمرق السهم من الرميّة ينظر إلى نصله فلا يوجد

فيه شيء ثم ينظر إلى رصافه فلا يوجد فيه شيء ثم ينظر إلى نضيّه فلا يوجد فيه شيء (وهو القدح) ثم ينظر إلى قُذذه فلا يوجد فيه شيء سبق الفَرث والدّم آيتهم رجل أسود إحدى عضُديه مثل ثدي المرأة أو مثل البضعة تدردر يخرجون على حين فُرْقة من الناس» قال أبو سعيد : فأشهد أنّي سمعتُ هذا من رسول الله ﷺ وأشهد أنّ عليّ بن أبي طالب ﷺ قاتلهم وأنا معه فأمر بذلك الرجل فالتمس فوُجِج فأُتي به حتى نظرتُ إليه على نعت رسول الله ﷺ الذي نعت . (رواه البخاري (٨/٥١) في إستتابة المرتدين باب قتل الخوارج ، ومسلم برقم (١٠٦٤م٥) في الزكاة باب ذكر الخوارج وصفاتهم ، والموطأ (١/٢٠٤) في القرآن باب ما جاء في القرآن ولأبي داود والنسائي نحو ذلك)

Abu Sa'id Al-Khudri reported: When we were in the company of the Messenger of Allah (may peace be upon him) and he was distributing the spoils of war, there came to him Thul-Khuwaysira, one of Banu Tamim. He said: Messenger of Allah, do justice. Upon this ,the Messenger of Allah (may peace be upon him) said: Woe be upon thee! Who would do justice, if I do not do justice? I would be unsuccessful and incurring a loss if I do not do justice. Upon this 'Umar bin Khattab (Allah be pleased with him) said: Messenger of Allah (may peace be upon him), permit me to strike off his neck. The Messenger of Allah (may peace be upon him) said: Leave him, for he has friends (who outwardly look to be religious and pious) so that everyone among you would consider his prayer insignificant as compared with their prayer, and his fast as compared with their fasts. They would recite the Qura'n

but it would not go beyond their collar-bones. They would pass through (the teachings of Islam so hurriedly) just as the arrow passes through the prey. He would look at its iron head, but would not find anything (sticking) there. He would then see the lowest end, but would not find anything sticking there. He would then see its grip but would not find anything sticking to it. He would then see its feathers and he would find nothing sticking to them (as the arrow would pass so quickly that nothing would stick to it) neither excrement nor blood. They would be recognized by the presence of a black man among them whose upper arms would be like a woman's breast, or like a piece of meat as it quivers, and they would come forth at the time when there is dissension among the people. Abu Sa'id said: I testify to the fact that I heard it from the Messenger of Allah (may peace be upon him), and I testify to the fact that Ali bin Abu Talib fought against them and I was with him. He gave orders about that man who was sought for, and when he was brought in, and when I looked at him, he was exactly as the Messenger of Allah (may peace be upon him) had described him. *(Related by Al-Bukhari, Muslim, Muwatta, Abu Dawud and Nasaie).*

The Prophet of Allah (may peace be upon him) commanded (Muslims) to fight against this group which would be rewarded from Allah, and later, the Companions of the Prophet already fought against this group. All these facts lead to the result that the Khawarij played the part of anarchists and nihilists in the Islamic society. Imam Bukhari wrote:

وقول الله تعالى ﴿وَمَا كَانَ اللهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ﴿١١٥﴾﴾ (سورة التوبة (٩) آية ١١٥) وكان ابن عمر يراهم شرار خلق الله وقال: إنّهم انطلقوا إلى آيات نزلت في الكفّار فجعلوها على المؤمنين (صحيح البخاري (كتاب في إستتابة المرتدين والمعاندين وقتالهم) باب قتل الخوارج والملحدين بعد إقامة الحجة عليهم)

The statement of Allah: **"And Allah will not mislead a people after He has guided them, until He makes clear to them what to avoid"** *(Holy Qura'n 9:115)* And Ibn 'Umar used to consider them (the Kwarij and the Mulhidun) the worst of Allah's creatures and said: "These people took Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers." *[Related by Al-Bukhari)*

Allah's clear commands are given so that Believer may not be misled by their human frailty into unbecoming conduct. Imam Hafiz bin Hajar quotes: "These people committed numerous afflictions and trials. They stood firmly on their strayed belief. They nullified the punishment of Lapidarian (Stoning) to those accused of unblemishing reputation of woman. They started cutting from the armpits of thieves instead of amputation of his wrist. They compelled those who are in menstruation period to perform obligatory prayers. They stamped those who avoided the activities of commanding virtues and prevention of vice, as Unbelievers. *(Fathul Bari 12/285)*.

The Khwarij killed innumerable innocent Muslim civilians who failed to implement their commands while they kept non-believers and polytheists from being punished. It is reported that they killed Abdullah bin Khabbab bin Al-Arat, a senior companion of the Prophet (may peace be upon him), who was one of the first Muslim by birth in Islamic history. They cut open the belly of his wife and pulled out her unborn child from her abdomen. Caliph Ali interrogated the Khwarij about the culprits and murderers partaking in this cruel crime. They replied him affirmatively their collective participation in this crime. This mock response provoked Ali to declare war against the Khwarij group. They confronted at Al-Nahrawan -- a large peninsula near Baghdad - Iraq, and they tasted a bitter defeat from Muslim forces in the battle.



Minor Sign - 11
The Appearance of Liars (Dajjals) who claim to be the Apostle of Allah

Of the signs of the last Hour is the appearance of thirty false claimants of Prophethood known as Liars (Dajjals). They will approach the people pretending their false dialogues and fake evidence and try to influence them with numerous turmoils. The Prophet (ﷺ) said:

عن أبي هريرة أن رسول الله ﷺ قال : «لاتقوم الساعة حتى تقتتل فئتان عظيمتان يكون بينهما مقتلة عظيمة ، دعوتهما واحدة ، وحتى يبعث دجالون كذابون قريب من ثلاثين ، كلهم يزعم أنه رسول الله» . . .

الحديث (رواه البخاري ٨/١٠٠ في الفتن باب خروج النار وغيره من الأبواب) .

Narrated Abu Huraira: Allah's Apostle (may peace be upon him) said, "The Hour will not be established until two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, until about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle... *(Related by Bukhari and Muslim)*

In another authentic Hadith the Prophet of Allah (may peace be upon him) informed that of twenty seven liars (Dajjals), self proclaimed prophets will appear whose

female representation is numbered four. The Prophet (may peace be upon him) said:

عن حذيفة ﷺ عن النبي ﷺ قال: «**في أمتي كذابون دجالون سبعة وعشرون منهم أربعة نسوة وإني خاتم النبيين لا نبي بعدي**» - رواه الإمام أحمد في المسند (٥/٣٩٦) والطبراني في الكبير والأوسط بإسناد صحيح .

Huthaifa narrated: Prophet (peace be upon him) said: In my Ummah there are twenty seven Dajjals of liars including four women (who will proclaim themselves Prophets), I only am the last prophet and none will come after me. *(Related by Imam Ahmad and Al-Tabrani as a sound Hadith.)*

The Prophet of Allah (peace be upon him) already closed the loophole of building a series of prophets and confirmed the impossibility of any newcomer as prophet after him. There appeared some self-claimed liars of prophecy during the era of the Companions of the Prophet. Musailimah al-Kazzab, who caused numerous troubles among Muslims and had many followers. He eventually surrendered along with his supporters in Al-Yamam battled led by Caliph Abu Bakr Siddiq (may Allah please with him).

Another notable self-claimed prophet was Al-Aswad Al-Ensy who based in Yemen and was killed by the Companions. Tuleha ibn Khwailid was also proclaimed as prophet, but later he repented and returned to the fold of Islam. A woman claimant of prophecy was Sajah al-Kahenah who was married by Musailima -- a false self

claimant of prophet -- but later she reversed her position after her husband been killed.

Following the end of the Companions' era, there were more claimants of false prophecy appeared. A leading claimant was Al-Mukhtar Al-Thaqafi. Another liar, Al Mirza Abbas, in 1233H appeared in Tehran, Iran and died in Palestine. Mahmood Muhammad Taha was also a false claimant of prophecy who based in Sudan, and he tried with maximum endeavor to mislead normal people from their Islamic way of life until he was beheaded in 1985. He was the last claimant in the series of false prophets. However, one cannot dismiss any possible-would-be-claimants of false prophecy in the near future. The great Antichrist, the one-eyed and blind of the right eye and written in his forehead with the letters k.f.r. (Kafir) (infidel), will appear on earth. Once the Prophet of Allah (may peace upon him) said delivering a ceremonial speech at an occasion of solar eclipse, as Samura bin Jundub reported:

« .... وإنه والله لا تقوم الساعة حتى يخرج ثلاثون كذاباً آخرهم الأعور الكذاب» – رواه الإمام أحمد في المسند (٥/١٦) بإسناد صحيح .

... Verily by the God, the Last Hour will not come until thirty liars of prophecy will appear and the final one will be a big Liar-one-eyed Antichrist. *(Narrated by Imam Ahmad as a sound Hadith)* .



Minor Sign - 12
To attribute fake Hadiths to the Prophet (ﷺ)

One of the popular signs of the Last Hour is production of various Hadiths attributed to the Prophet Muhammad (may peace be upon him). They disseminate them to propagate false beliefs and ideologies causing disunity among the Muslim Ummah. They aim to achieve politically, sectarian and ethnic goals. The Prophet (may peace be upon him) already warned against such boasters and to keep away from the mocked circles of those who train the young generation to the evil doings and lead them to an astrayed life.

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : « يكون في آخر الزمان دجالون كذّابون ياتونكم من الأحاديث بما لم تسمعوا أنتم ولا آباؤكم فإيكم وإياهم ، لا يضلونكم ولا يفتنونكم» - رواه مسلم برقم ٦ ، ٧ في المقدمة باب النهي عن الرواية عن الضعفاء والإحتياط في تحملها)

Narrated Abu Huraira: The Prophet (may peace be upon him) said: Dajjals (Liars) will appear at the end of the world who will bring you Hadiths (sayings of the Prophet) which are not known by you or your fathers. So, beware of yourselves and themselves, so they will not make cause you to go astray and affliction. *(Narrated by Muslim)*

The collected and narrated Hadiths by Hadith Scholars and Imams were subjected to examination and scrutiny to avoid any possible fake Hadiths. The exaggerated and fraudulent reporting of Hadiths is the clear sign of the hypocrites.

It is considered a big lie if the reported narrator has produced false Hadith on behalf of the Prophet (may peace be upon him) and a grievous penalty will be imposed for such intentional acts. The Prophet (may peace be upon him) has already warned about it. He said:

عن المغيرة بن شعبة ﷺ قال : قال رسول الله ﷺ :«**إن كذباً عليّ ليس ككذب على أحد فمن كذب عليّ متعمداً فليتبوّأ مقعده من النار**»

Mughira relates that the Holy Prophet (peace be upon him) said: A person who attributes to me a falsehood is not the same as a normal lie made to anyone else. If anyone attributes to me false saying deliberately, he would then occupy a seat in Hell-Fire.

وفي رواية عن سمرة ﷺ قال: قال رسول الله ﷺ : «**من حدث عني بحديث يرى أنه كذب فهو أحد الكاذبين**» – رواه البخاري (٣) كما في الفتح ، كتاب الجنائز ، باب ما يكره من النياحة على الميت، ومسلم رقم ٤ في المقدمة ، باب تغليظ الكذب على رسول الله صلى الله عليه وسلم ، والترمذي برقم في العلم ، باب ما جاء فيمن يروي حديثاً وهو يرى انه كذب)

In another Hadith: Samurah relates that the Holy Prophet (peace be him) said: A person who attributes some thing to me which he believes to be false, is one of the liars.*(Related by Bukhari and Muslim).*

Moreover, all kind of innovations which are created and practiced by some ignorants are included within the limit of this false attribution.



Chapter - 13
Widespread ef Peace and Tranqnillity

The Prophet of Allah (may peace be upon him) has prophesied: The last hour will not come until a passenger trekking with his caravan continues his journey from the remote area of Iraq until he reaches Holy Makkah in full security. He will not be afraid of any highway robbers or bandits. This was during the life-frame of the Companions of the Prophet (may peace be upon him) realized conquering non-Islamic countries and flooding them with Islamic propagation.

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : «**لا تقوم الساعة حتى يسير الراكب من بين العراق ومكة لا يخاف إلا ضلال الطريق**» - رواه الإمام أحمد في المسند وبهامشه منتخب كنز العمال (٢/٣٧٠ ، ٣٧١)

Narrated Abu Huraira: The Prophet (peace be upon him) said: The last hour will not come until a passenger goes between Iraq and Holy Makkah and is not afraid of highway robbers. *(Narrated by Imam Ahmad)*

Affirming this very fact the Prophet (peace be upon him) queried his companion 'Adiyy ibn Hatem saying that:

«يا عدي هل رأيت الحيرة ، قلت : لم أرها وقد أنبئت عنها ، قال : فإن طالت بك حياة لترين الظعينة ترتحل من الحيرة حتى تطوف بالكعبة لا تخاف إلا الله» – مجمع الزوائد (٧-٣٣١)

O 'Adiy! Have you felt dismay? I said: I never felt because I was alerted of that. He said: If you become long-lived, certainly you will see a passenger trekking with his caravan who will continue his journey free from the panic until he circumambulates the holy Ka'aba. He will not be afraid of anything but Allah. *(Hadith produced by Majma' al-Zawaed 7-331).*



Chapter - 14
The Fire that emits from the earth of the Hijaz

One of the signs of the Last Hour is the emission of the fire from the earth of the Hijaz. This would illuminate the necks of the camels of Busra. It is a well-known town of Syria between Al-Medinah Al-Munawwarah and Damascus situated at a distance of forty-eight miles from Damascus.

The Prophet of Allah (may peace be upon him) has prophesied about this sign:

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ :«**لا تقوم الساعة حتى تخرج نار من أرض الحجاز تضيء أعناق الإبل بِبُصرى**» - رواه البخاري (٨/١٠٠) باب خروج النار ، ومسلم برقم (٢٩٠٢) في الفتن ، باب لا تقوم الساعة حتى تخرج نار من أرض الحجاز

Narrated Abu Huraira: The Prophet (peace be upon him) said: The last hour will not come until fire emits from the earth of the Hijaz that illuminates the necks of the camels of the Busra. *(Related by Al-Bukhari and Muslim).*

This great fire already emitted from this location exactly as prophesied by the Prophet of Allah (may peace be upon him). This occurred in 654H.

The great scholar Imam Ibn Kathir wrote: In 654H, a fire emitted from the earth of the Hijaz that illuminated the necks of the camels of the Busra. There were numerous

eye witnesses who reported this evidence. *(Al-Bidaya wan-Nihaya.)*

This fire continued for three months and the households of the Al-Medinah Al-Munawwarah province run their spinning mill business by the help of its illumination.

Abu Shama, a great Islamic scholar wrote in his book Al-Thail: On the Wednesday night of Jamad II, 654H there was a big bang and thunderous roar at Al-Medinah Al-Munawwarah followed by an earthquake. This caused to a big shake and shiver of earth and walls, roofs and trees and doors and windows continued hours longer until the Friday. Further, a fire is broke out at Al-Harrah, close to Bani Quraidh that we witnessed through Al-Medinah Al-Munawwarah suburbs. We have suggested this fire as a great fire that flew through all the valleys and surfaces till Wadi Shadha was like water falling causing many dangerous threats. This is as what Almighty Allah has expressed describing the fierce flame of the Fire: *(For more details please refer to Fathul Bari by Hafiz Ibn Hajar (13/79), and Tazkira by Qurtubi.)*

﴿إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾﴾ – (سورة المرسلات (٧٧) / الآية ٣٢-٣٣)

Indeed! It (Hell) throws about sparks (huge) as Forts, as if there were (a string of) yellow camels (marching swiftly). *(Holy Quran 77:32-33).*

'Qasar' meaning bundles of wood used for fuel, according to Ibn Abbas and Bukhari. The yellow sparks flying swiftly one after another suggest a string of camels marching swiftly, of which the Arabs of Nejd and central Arabia are proud. There is no doubt allegory. It refers not only to the colour and the rapid succession of sparks, but to the vanity of worldly pride, as much as to say: "your fine yellow camels in which you took such pride in the world are but sparks that fly away and even sting you in the Hereafter!" Smoke with sparks may also assume fantastic shapes like long-necked camels.

Imam Nawawi who was then a contemporary scholar witnessing that incident states: A fire has broken out in our time at Al-Medinah Al-Munawwarah. This was in 654H whose fierce flame scattered eastern parts of the Al-Medinah Al-Munawwarah, behind Al-Herrah. This was a discussion topic from the tongues of every inhabitant of Sham as well as other countries. Moreover, this incident was reported me by witnesses from Al-Medinah Al-Munawwarah. *(Sharah Muslim by Imam Nawawi (18/28).*

Most modern historians compare this great fire, to a present powerful volcano followed by a strong earth quake. It is important to note that following this great fire and earth quake all the people who heard this hot news spread like a jungle fire, producing fearful and panic. Most of them returned to their normal life repenting to Allah sincerely from their evil doings and wrong activities.

Sheikh Shehabuddin Abu Shama quotes: The people of Al-Medinah Al-Munawwarah have returned to their life repenting to Allah for their daily evil activities. They stopped dancing, fornication, alcoholic and narcotic drinking and trafficking, etc. They stayed at night concentrating on voluntarily prayers, reciting the Holy Quran, bowing down their heads to Allah and praying to Him in their prostration. They supplicated Allah repenting and beseeching to accept their invocation.... *(Al Bidaya wal-Nihaya page 202.)*



Minor Sign - 15
Appearance of Sottling

The Messenger of Allah (may peace be upon him) prophesied to us that numerous trials would face to this (Muslim) nation because of their evil doings and sinful life. Sinking into the ground is one of these vicissitudes and tribulations that is a sign of the approach of the Last Hour.

عن حذيفة بن أسيد الغفاري ﷺ قال : «إطلع رسول الله ﷺ علينا ونحن نتذاكر فقال : ما تذاكرون؟ قلنا: نذكر الساعة قال : إنها لن تقوم حتى تروا قبلها عشر آيات فذكر الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول عيسى بن مريم ﷺ ويأجوج ومأجوج وثلاثة خسوف : خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب وآخر ذلك نار تخرج من اليمن تطرد الناس إلى محشرهم » - رواه مسلم برقم (٢٩٠١) في الفتن ، باب ما يكون من فتوحات المسلمين قبل الدجال ، وأبو داود برقم ٤٣١١ في الملاحم ، باب امارات الساعة ، والترمذي برقم ٢١٨٤ في الفتن ، باب ما جاء في الخسف .

Huthaifa bin Usaid Ghifari reported: Allah's Messenger (may peace be upon him) came to us suddenly as we were (busy in a discussion). He said: What do you discuss? They (the Companions) said: We are discussing the Last Hour. Thereupon he said: It will not come until you see ten signs: He mentioned Smoke, the antichrist, the beast, the rising of the sun from the west, the descent of

Jesus son of Marry (Allah be pleased with him), Gog and Magog, and settling in three places will take place: One in the East, one in the West and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly. *(Related by Muslim, Abu Dawud and Tirmidhi).*

Settling and sinking into the ground, earth quakes and volcanoes are signs of the approaching of the Last Hour., These are some systematic steps too causing fear of Allah. These are the clear signals to human kind warning them to depart from their sins and evil doings. These sins resulted in the incensed anger of Allah. Thus were stipulated His instant penalties to the earth besides theirs expected and anticipated punishments in the Hereafter.

عن عمران بن حصين ﷺ أن رسول الله ﷺ قال: « **في هذه الأمة خسف ومسخ وقذف فقال له رجل من المسلمين: يا رسول الله ومتى ذلك؟ قال: إذا ظهرت القيان والمعازف وشربت الخمور** » (رواه الترمذي برقم (٢٢١٣) في الفتن ، باب ما جاء في علامة حلول المسخ والخسف ، وهو حديث حسن)

Imran bin Husain reported: The Messenger of Allah (may peace be upon him) said: In this (Muslim) nation there will settling, transmutation and false accusation of unchastity and slander. A person amongst his Companions asked him: O Messenger of Allah! When these will take place? He said: When the female singers, performers on stringed musical instruments (such as piano etc.) and alcoholic drinkers appear. *(A sound Hadith related by Tirmidhi)*

عن عائشة ﷺ قالت: قال رسول الله ﷺ :«**يكون في آخر هذه الأمة خسف ومسخ وقذف قالت: قلتُ: يا رسول الله أنهلك وفينا الصالحون؟ قال: نعم إذا ظهر الخبث**» (رواه الترمذي برقم (٢١٧٦) في الفتن، باب ما جاء في الخسف، وهو حديث حسن)

Aisha reported: The Messenger of Allah (may peace be upon him) said: In future generation of this (Muslim) nation there will appear of settling, transmutation and false accusation of unchastity and slander. She said: I asked: O ye Messenger of Allah! What about us? Whether we will be destroyed since some righteous people are too living amongst us? He said: Yes, if the badness and wickedness are appeared. *(A sound Hadith related by Tirmudhi)*

In our modern society people have already forgotten the message of Allah and the Prophet's way of life. Instead, they are replaced with what Allah has forbidden and focused their life-style on evil doings and sinful activities. Female singers and performers on musical instruments orchestras are increasing day by day, and alcoholism is everywhere. This clear picture comes true as the Prophet of Allah (may peace be upon him) has prophesied us. Moreover, if people continue to be unvirtuous, then there are several possibilities to repeat the history of settling that occurred in the city of Al-Asnam in Algiers, as well as volcanoes and earth quakes occurring all over the world.



Minor Sign - 16
Fighting with the Turks

One of the sign of approaching the Last Hour is fighting with the Turks. The Prophet of Allah (may peace be upon him) has already described their subtle attributes.

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : «**لا تقوم الساعة حتى تقاتلوا التُّرك صغار الأعين حُمْر الوجوه ذُلف الأنوف كأنّ وجوههم المِجانّ المُطرقة ولا تقوم الساعة حتى تقاتلوا قوماً نعالهم الشعر**» - رواه البخاري برقم (١٧٩) في كتاب الجهاد ، باب قتال الترك ، ومسلم (٢٩١٢) .

Narrated Abu Huraira: Allah's Apostle (may peace be upon him) said: The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair. *(Related by Bukhari and Muslim).*

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ :«**لا تقوم الساعة حتى يقاتل المسلمون التُّرك قوماً وجوههم كالمِجانّ المُطرقة يلبسون الشعر ويمشون في الشعر**» رواه مسلم (٢٩١٢)

Narrated Abu Huraira: Allah's Apostle (may peace be upon him) said: The Hour will not be established until the Muslims fight with the Turks; a people whose faces would be like hammered shields wearing clothes of hair and walking (with shoes) of hair. *(Related by Muslim).*

These explicit and subtle descriptions mentioned in the above Hadiths are made of the Prophet of Allah (may peace be upon him) that considered his miraculous prophecy.

According to Shah Waliullah Al-Dahlawi: The turmoil of Tartars reached its zenith in 655H, when the downfall of Baghdad occurred at their hands. They killed the last Caliph Mu'tasm and dominated many lands of the Muslims. Imam Nawawi gave an eye-witness account of these sad events as be lived during those time. He said: Even in our time we witness those Turks whose subtle descriptions are predicted by the Prophet of Allah (may peace be upon him). (For more details see Nawawi's Sharah Muslim Vol. II, pp 120). Eventually, they embraced Islam after they destroyed many identities of Islam and even once they hanged copies of the Holy Quran on the necks of dogs.

There was a fierce battle between Muslim forces and which the Prophet of Allah (may peace be upon him) predicted during Caliph Banu Umayat's period in which Muslims won the war and took Turks as POWs (Prisoners of War).

Also, another battle raged during the great Islamic Reformer Sheikh al-Islam Ibn Taimiah's period who led the war and encouraged Muslims to fight against the Turks. It was a great sign witnessed by the Imam who said: Whoever sees those Turks who attacked Muslims from Chengis Khan -- their great king - and his heirs and descendants like Hulagu etc.. who are unbelieving Turks, he is more suitable to describe them with what the Messenger of Allah (may peace be upon him) has attributed. *(For more details refer Al- Jawab Al-Sahih by Ibn Taimia (2/81).*



Minor Sign - 17
Appearance of Tyrants and their oppressive sheriffs

One of the sign of approaching the Last Hour is the appearance of tyrants, oppressors and dictators in the world who commit atrocities upon meek people. They are denizens of hell who possessing whips like the tails of oxen, such as electric and rubber lashes, and flog people with them.

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : «**يوشك إن طالت بك مدة أن ترى قوماً في أيديهم مثل أذناب البقر يغدون في غضب الله ويروحون في سخط الله**» — رواه مسلم (٢٨٥٧) في صفة الجنة والنار ، باب النار يدخلها الجبارون والجنة يدخلها الضعفاء ، ورواه أيضاً الإمام أحمد في مسنده (٢/٣٠٨ ، ٣٢٣)

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: If you survive for a time you would certainly see people who would have whips in their hands like the tail of an ox. They would get up in the morning under the wrath of Allah and they would go into the evening with the anger of Allah.*(Related by Muslim and Imam Ahmed)*

These dictators beat and torture innocent civilians to support their oppressive rules. If they do not voluntarily accept, these tyrants will teach them with brutal and harsh languages and will use deadly weapons against them. Consequently, they are get up in the morning and get into

the evening under the wrath and curse of Allah. The Prophet of Allah (may peace be upon him) has clearly stated the consequences of such dictators whose totalitarian and tyrannical administration has flogged the helpless and depressed people to survive in power.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : «صنفان من أهل النار لم أرهما قوم معهم سياط كأذناب البقر يضربون بها الناس ونساء كاسيات عاريات مميلات مائلات رؤوسهن كأسنمة البخت المائلة لا يدخلن الجنة ولا يجدن ريحها وإن ريحها لتوجد من مسيرة كذا وكذا »رواه الإمام مسلم برقم (٢١٢٨) في اللباس والزينة ، باب النساء العاريات وهو عنده أيضاً في صفة الجنة والنار ، باب النار يدخلها الجبارون)

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: Two types are the denizens of Hell, the one possessing whips like the tail of an ox and they flog people with them. (The second one) where the women would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women will not get into Paradise and they will not perceive the odor of Paradise, although its fragrance can be perceived from such and such distance (from great distance). *(Related by Imam Muslim).*

Unfortunately, this sign has already appeared in some Muslim countries, whose governments are blindly following customary and traditional regulations which are absolutely contradictory with Islamic rules. Prophet of Allah (may peace be upon him) has put grim warning to one who torments people in this world without any valid justification.

عن هشام بن عروة عن أبيه عن هشام بن حكيم بن حزام قال : **مرّ بشام على أناس وقد أقيموا في الشمس وصُبّ على رؤوسهم الزيت فقال ما هذا؟ قيل: يعذّبون في الخراج فقال أما إني سمعتُ رسول الله ﷺ يقول: «إن الله يعذّب الذين يعذّبون في الدنيا »** رواه مسلم برقم ٢٦١٣ في البر والصلة ، باب الوعيد الشديد لمن عذب الناس بغير حق.

'Urwa reported on the authority of his father that Hisham bin Hakim bin Hizam happened to pass by some people in Syria who had been standing in the sun, and olive-oil was being poured upon their heads. He said: What is this? It was said: They are being punished for (not paying) the Kharaj (the government revenue). Thereupon he said: Allah will punish those who torment people in this world (without any genuine reason). *(Related by Muslim).*

This Hadith shows how a Muslim ruler should behave. The Muslim ruler is saddled with the heavy responsibility of giving practical shape to the commands of the Merciful Lord. His attitude towards his people should, therefore, be humane and sympathetic and he should, in no way, put unbearable burden upon the people - both Muslims and Non-Muslims. He must treat them with utmost kindness and sympathy and adopt a strict attitude only in case of serious crimes and offenses which subvert the moral bases of society.



Minor Sign - 18
Excessive Killing and Bloodshed

One of the sign of approaching the Last Hour is the great volume of bloodshed everywhere in the world.

عن أبي هريرة ﷺ قال: إن رسول الله ﷺ قال: «**لا تقوم الساعة حتى يكثر الهرج قالوا وما الهرج يا رسول الله؟ قال: القتل القتل**» رواه مسلم(٢٩٠٨م)

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: The Last Hour will not come unless there is much bloodshed. They said: What is Harj? Thereupon he said: Bloodshed, bloodshed. *(Related by Muslim).*

It is an incredible fact that even an actual murderer would not know why he has committed the homicide and violent death of his compatriot as nor does the victim know why he has been killed.

عن أبي هريرة ﷺ قال: إن رسول الله ﷺ قال: «**والذي نفسي بيده! ليأتين على النّاس زمان لا يدري القاتل في أي شيء قتل ولا يدري المقتول على أي شيء قتل**» رواه مسلم(٢٩٠٨) كتاب الفتن باب لا تقوم الساعة حتى لا يدري القاتل فيما قتل

Abu Huraira reported that Allah's Messenger (may peace be upon him) had said: By Him in Whose Hand is my life, a time will come when the murderer will not know why he has committed the murder, and the victim will not know why he has been killed. *(Related by Muslim).*

Why would it happen? To which the Prophet of Allah (may peace be upon him) has replied: It would be because of general massacre and bloodshed, and he disclosed that the slaughterers and the slain would be in Hell's Fire.

عن أبي هريرة ﷺ قال : إن رسول الله ﷺ قال: «والذي نفسي بيده! لا تذهب الدنيا حتى يأتي على الناس يوم لا يدري القاتل فيم قتل ولا المقتول فيم قتل فقيل فكيف يكون ذلك؟ قال : الهرج القاتل والمقتول في النار » - رواه مسلم(٢٩٠٨) كتاب الفتن باب لا تقوم الساعة حتى لا يدري القاتل فيما قتل .

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: By Him in Whose Hand is my life, the world will not come to an end until a day would come to the people on which the murderer will not know why he has killed, and the slain would not know why he has been murdered. It will be said: Why would it happen? To which he replied: It would be because of general massacre and bloodshed. And the slaughterers and the slain would be in Hell's Fire. *(Related by Muslim).*

From the assassination of the third Caliph Uthman bin Affan, massacres and bloodsheds continue through civil wars. Much fighting were took place for unknown causes, particularly for selfishness, by which millions of innocent Muslim youths were victims.



Minor Sign - 19
Disappearance of Honesty and Squander of Trustworthiness

Removal of trustworthiness and disappearance of honesty and faith from some hearts and appearance of discord therein is sign of the approaching the Last Hour. Honesty is one of a noble quality and the best character of every human being. Very few people can deserve the respect of bearing such distinction by maintaining the aristocratic trustworthiness.

﴿إِنَّا عَرَضْنَا الأَمَانَةَ عَلَى السَّمَاوَاتِ وَالأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنسَانُ إِنَّهُ كَانَ ظَلُوماً جَهُولاً ﴿٧٢﴾ لِّيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً ﴿٧٣﴾﴾ (سورة الأحزاب (٣٣) / ٧٢-٧٣)

We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: But man undertook it:- He has been indeed unjust and foolish;- (With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: For Allah is Oft-Forgiving, Most Merciful. *(Holy Quran 33:72-73)*

Trust is something given to a person, over which he has a power of disposition; he is expected to use it as directed or expected, but he has the power to use it otherwise. There is no trust if the trustee has no power, and the trust implies that the giver of the trust believes and expects that the trustee would use it according to the wish of the creator of the trust, and not otherwise. The Heaven, the Earth, and the Mountains, i.e. other creatures of Allah, besides man, refused to undertake a Trust or a responsibility, and may be imagined as happy without a choice of good or evil being given through their will. In saying that they refused, we imply a will, but we limit it by the statement that they did not undertake to be given a choice between good and evil. They preferred to submit their will entirely to Allah's Will, which is All-Wise and Perfect, and which give them far more happiness than a faculty of choice, with their imperfect knowledge. Man was too audacious and ignorant to realize this, and the result has been that man as a race has been disrupted: the evil ones have betrayed the Trust and brought Punishment on themselves, though the good have been able to rise far above other Creation to be the nearest ones to Allah. What can be higher than this for any creature? It follows incidentally from this that the Heavens and the Earth were created before man was created and this is in accordance with what we know of the physical world in science: man came on the scene at a comparatively late stage. Allah intended a very high destiny for man, and placed him in his uncorrupted state even above the angels, but in his corruption he made himself even lower than the beasts. What was it that made

man so high and noble? The differentiating quality which Allah gave man was that Allah breathed something of His own spirit into man. This meant that man was given a limited choice of good and evil, and that he was made capable of Forbearance, Love, and Mercy. In himself man summed up Allah's great world: man is in himself a microcosm. How did man generically undertake this Responsibility, which made him Vicegerent on earth? Here is introduced the doctrine of a Covenant, express or implied, between Allah and Humanity. Each individual in the posterity of Adam had a separate existence from the time of Adam, and a Covenant was taken from all of them, which is binding on each individual, to the descendants of the Children of Adam, i.e. to all humanity, born or unborn, without any limit of time. Adam's seed carries on the existence of Adam and succeeds to his spiritual heritage. Humanity has been given by Allah certain powers and faculties, whose possession creates on our side special spiritual obligations which we must faithfully discharge. These obligations may from a legal point view be considered as arising from implied Covenants of the whole of humanity, for the Holy Prophet's (may peace be upon him) mission was world-wide. The Covenant is completed in this way. We acknowledge that Allah is our Creator, Cherisher, and Sustainer: therefore we acknowledge our duty to Him: when we so testify concerning ourselves, the obligation is as it were assumed by us; for it follows from our very nature when it is pure and uncorrupted. The latent faculties in man are enough to teach him the distinction between good and evil, to warn him of the dangers that beset his life. But to awaken and stimulate them, a

personal appeal is made to each individual through the "still small voice" within him. This in its uncorrupted state acknowledges the truth and, as it were, swears its Covenant with Allah. There is, therefore, no excuse for any individual to say, either that he was unmindful, or that he should not be punished for the sins of his fathers, because his punishment (if any) comes from his personal responsibility and is for his own rejection of faith and the higher spiritual influences. However, there are divine obligations that arise from our spiritual nature and our relation to Allah. He created us and implanted in us the faculty of knowledge and foresight: beside the intuition and reasoning He gave us. He made Nature responsive to our needs, and His Signs in Nature are so many lessons to us in our own inner life; He further sent Messengers and Teachers, for the guidance of our conduct in individual, social, and public life. All these gifts create corresponding obligations which we must fulfill. But in our own human and material life, we undertake mutual obligations express and implied. We make a promise: we enter into a commercial or social contract; we enter into a contract of marriage: we must faithfully fulfill all obligations and commitments in all these relationships. Our group or our State enters into a treaty; every individual in that group or State is bound to see that, as far as lies in his power, such obligations are faithfully discharge. There are tacit obligations; living in civil society, we must respect its tacit conventions unless they are morally wrong, and in that case, we must get out of such society. There are tacit obligations in the characters of host and guest, wayfarer and companion, employer or employed, etc., which every

man of Faith must discharge conscientiously. The man who deserts those who need him and goes to pray in a desert is a coward who disregards his obligations. All these obligations are interconnected. Truth and Fidelity, Trust and Cheating are parts of religion in all relations of life. However, a Covenant necessarily implies Trust, and its breach necessarily implies Punishment. Man's generic Covenant, which flowed from his exercising the option given him, choosing Will, Forbearance, Love, and Mercy, made it necessary that the breach of it should carry its own punishment. Breach of it is here is classed under two headings: those who betray their Trust act either as Hypocrites or as Unbelievers. Hypocrites are those who profess Faith but bring not forth the fruits of Faith. Unbelievers are those who openly defy Faith, and from whom no fruits of Faith are to be expected. Those who remain firm to their Faith and their Covenant will receive the aid of Allah's Grace. Their faults and weaknesses will be cured; and they will be made worthy of their exalted Destiny. For Allah is Oft-Forgiving and Most Merciful.

Some philosophers have confined the character of honesty only to the field of "deposited in trust" which is entirely a limited definition according to Islam. Allah has ordained observance of honesty as a whole deal with full of moral responsibility and to fulfill it according to His desires and pleasures. He is responsible before the Almighty Allah for which he is directly involving to deal with honesty in all do's and don'ts of Allah.

عن ابن عمر ﷺ عن النبي ﷺ أنه قال: «ألا كلكم راع وكلكم مسؤول عن رعيته فالأمير الذي على الناس راع وهو مسؤول عن رعيته والرجل راع على أهل بيته وهو مسؤول عنهم والمرأة راعية على بيت بعلها وولده وهي مسؤولة عنهم والعبد راع على مال سيده وهو مسؤول عنه ألا فكلكم راع وكلكم مسؤول عن رعيته» رواه مسلم (١٨٢٩).

It has been narrated on the authority of Ibn Umar that the holy Prophet (may peace be upon him) said: Beware, every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust. *(Related by Muslim).*

The Prophet of Allah (may peace be upon him) has denied the actual Faith or Belief of he who does not possess honesty.

عن أنس بن مالك ﷺ قال : «ما خطبنا رسول الله ﷺ إلا قال: «**لا إيمان لمن لا أمانة له ولا دين لمن لا عهد له**» رواه الإمام أحمد في المسند بإسناد جيد (٣/١٣٥ و ١٥٤ و٢١٠ و٢٥١) والبيهقي في السنن الكبرى (٦/٢٨٨) وغيرهم .

Anas bin Malik reported: The Messenger of Allah (may peace be upon him) always emphasized in his speech that: No faith will be fulfilled without honesty, and no religion would be complete with whom he does not establish a covenant. *(Related by Ahmad and Baihaqi).*

The Prophet (may peace be upon him) has warned of a gradual taking away of trust from the hearts of the people. Choosing a right person and assigning him in a right place is certainly a part of honesty, which is inevitable to the self existence of national integration and the uplifting of civilization. However, losing honesty will fully change all predictions and balances of the human being.

عن حذيفة ﷺ قال: «حدثنا رسول الله ﷺ حديثين رأيت أحدهما وأنا أنتظر الآخر حدثنا أن الأمانة نزلت في جذر قلوب الرجال ثم علموا من القرآن ثم علموا من السنة وحدثنا عن رفعها قال: «**ينام الرجل النومة فتقبض الأمانة من قلبه فيظل أثرها مثل أثر الوكت ثم ينام النومة فتقبض فيبقى فيها أثرها مثل اثر المجل كجمر دحرجته على رجلك فنفط فتراه منتبراً وليس فيه شيء ويصبح الناس يتبايعون فلا يكاد أحد يؤدي الأمانة فيقال إن في**

بني فلان رجلاً أميناً ويقال للرجل : ما أقله وما أظرفه وما أجلـده ومـا في قلبه مثقال حبة خردل من إيمان ولقد أتى عليّ زمان ولا أبالي أيكم بايعت لئن كان مسلماً رده عليّ الإسلام وإن كان نصرانياً رده عليّ ساعيه وأمـا اليوم فما كنت أبايع إلا فلاناً وفلاناً» رواه البخاري باب إذا بقي في حثـالة من النـاس (١٣) رقم الحديث (٢٠٨) ومسلم (١٤٣) باب رفع الأمانة والإيمان من بعض القلوب وعرض الفتن على القلوب .

Narrated Huthaifa: Allah's Messenger (may peace be upon him) related to us two prophetic narrations; one of which I have seen fulfilled and I am waiting for the fulfillment of the other. The Prophet (may peace be upon him) told us that honesty descended in the roots of men's hearts (from Allah) and then they learned it from the Quran and then they learned it from the Sunnah (the Prophet's traditions). The Prophet (may peace by upon him) further told us how honesty will be taken away: He said: Man will go to sleep during which honesty will be taken away from his heart and only its trace will remain in his heart like the trace of a dark spot; then man will go to sleep, during which honesty will decrease further still, so that its trace will resemble the trace of blister as when an ember is dropped on one's foot which would make it swell, and one would see it swollen but there would be nothing inside. People will be carrying out their trade but hardly will there be a trustworthy person. It will be said, 'in such-and-such tribe there is an honest man,' and later it will be said about some man, 'What a wise, polite and strong man he is!' Though he will no have faith equal to a mustard seed in his heart." No doubt, there came upon me a time when I did not mind dealing

(bargaining) with anyone of you, for if he, was a Muslim his Islam would compel him to pay me what is due to me, and if he was a Christian, the Muslim official would compel him to pay me what is due to me, but today I do not deal except with such-and-such people. *(Related by Bukhari and Muslim)*

The root of religious piety, God-fearing, is the heart of man. It cannot be trusted from without; it spring up form the recesses of the heart. Fidelity, integrity, inner-piety and a moral sense of responsibility are all the components of the faith. Man can sometimes become unconscious of his moral responsibility that faith puts on him. It may be due to his love for material wealth or due to bad company, but it undermines piety within him. With the deterioration of faith, there is a deterioration of the sense of moral responsibility and man becomes utterly untrustworthy. When there is lack of God-consciousness, there is also a lack of virtue, trustworthiness and inner piety. The decline of faith changes the angle of vision of the people and with it changes the values of life and the sense of right and wrong, just and unjust-in short, good and evil. The man who is corrupt, who is unscrupulous in his dealings, would then be branded as a prudent and intelligent man and the honest people would be looked down upon as fools.

How will honesty be lost? The answer is when authority is given to those who do not deserve it.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : «**إذا ضيّعت الأمانة فانتظر الساعة ، قال: كيف إضاعتها يا رسول الله؟ قال: إذا أسند الأمر إلى غير أهله فانتظر الساعة**» - رواه البخاري (١١٦/١٤) في الرقاق ، باب رفع الأمانة .

Narrated Abu Huraira: Allah's Apostle (may peace be upon him) said, "When honesty is lost, then wait for the Hour." It was asked. "How will honesty be lost, O Allah's Apostle? He said, "When authority is given to those who do not deserve it, then wait for the Hour." *(Related by Bukhari).*



Minor Sign - 20
Conventional faith and imitation Islamic customs

The great affliction in this century facing the Ummah is blind, tradition and bound and customary imitations based on uncritical faith. Resemblance and adoption of the etiquette and traditions of non-Islamic culture generally and the codes of conducts and behavior manners of Jews and Christians particularly also pose great danger to the Muslims. This situation aroused by imitating blindly the paths and traditions of foes and antagonists of Islam, is indicated by the Prophet of Allah (may peace be upon him) as an important sign of approaching the Last Hour.

عن أبي هريرة ﷺ عن النبي ﷺ قال: «**لا تقوم الساعة حتى تأخذ أمتي بأخذ القرون قبلها شبراً بشبر وذراعاً بذراع فقيل يا رسول الله كفارس والروم؟ فقال: ومَن الناس إلا أولئك؟**» رواه البخاري في كتاب الإعتصام بالكتاب والسنة، باب قول النبي صلى الله عليه وسلم: لتتبعن سنن من كان قبلكم (٢٢١٦)

Narrated Abu Huraira: The Prophet (may peace be upon him) said: The Hour would not come till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch). It was said, "O Allah's Apostle! Do you mean by those (nations) the Persians and the Byzantines? The prophet said, "Who can it be other than they?" *(Related by Bukhari)*

عن أبي سعيد الخدري ﷺ عن النبي ﷺ قال:«لتتبعن سنن من كان قبلكم شبراً شبراً وذراعاً وذراعاً حتى لو دخلوا جحر ضب تبعتموهم قلنا: يا رسول الله اليهود والنصارى؟ قال : فمن ؟» رواه البخاري في كتاب الإعتصام بالكتاب والسنة ، باب قول النبي صلى الله عليه وسلم: لتتبعن سنن من كان قبلكم (٢٢١٦)

Narrated Abu Said Al-Khudri: The Prophet (may peace be upon him) said: You will follow those nations who were before you, span by span, and cubit by cubit (i.e. inch by inch) so much so that even if they entered a hole of lizard, you would follow them. We said, O Allah's Apostle! (Do you mean) the Jews and the Christians? He said, "Whom else?" *(Related by Bukhari)*

The terms 'span by span' and 'cubit by cubit' and 'entering into the lizard's hole' used in the above Hadiths are the clear indication of strong influences of the Jews and the Christians in every background of the Muslim. They imitate the customs and traditions of these nations blindly.

Islam has warned strictly about following in the footsteps of the foes of Islam and forbidding imitation of their ways of life step by step and inch by inch. Building a strong Islamic personality in every Muslim's character and creating an environment of Islamic behavior and manner is an inevitable duty of both individual and society. For that particular reason Allah has forbidden the believers imitating to the Jews by every means, even in supplicating Allah, so that to do not have any similarity to those who earned Allah's Anger and who went astray.

There is a manifest example the holy Quran has illustrated extracting from the conversation of Jews who would use some particular words with twisted meaning to insult the Prophet (may peace be upon him) and Muslims. Allah has commanded a stop to such address. The word disapproved is *Ra'ina,* , which as used by the Muslims meant. "Please look at us", attend to us." But it was ridiculed by enemies by a little twist to suggest some insulting meaning. So an unambiguous word "*Unzuma*", which has the same meaning is suggested. The general lesson is that w e must guard ourselves against the cynical trick of using words which sound complementary to the ear but have a hidden barb in them. Not only must we be plain and honest in our words. We must respectfully hearken to the words of a Teacher whom we have addressed. Thoughtless people use vain words or put foolish questions, and straight-away turn their minds to something else.

A trick of the Jews was to twist words and expressions to ridicule the most solemn teachings of Faith. Where they should have said, "We hear and we obey," they said aloud, "We hear," and whispered. "We disobey." Where they should have said respectfully. "We hear," they added in a whisper, "May you not hear," by way of ridicule. Where they claimed the attention of the Prophet (may peace be upon him), they used an ambiguous word apparently harmless, but their intention was disrespectful. If used respectfully in the Arabic way, it would have meant "Please attend to us." With a twist of their tongue, they suggested an insulting meaning, such as "O thou that takest us to pasture!" or in Hebrew, "Our bad one".

Similarly, they used to greet the Prophet (may peace be upon him) and Muslims with the Islamic greetings as the same sound Muslims are wishing , but with twisted meaning. They will address Muslims if they meet: "Assam Alaikum", (means a distress, unfortunate and death may upon you) instead of "Asslamu Alaikum" (which means Peace be upon you).

قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾﴾ - سورة البقرة (٢) / الآية ١٠٤

O you who believe! Say not (to the Messenger of Allah) Ra'in (in Arabic means "Be careful; Listen to us, and we listen to you" whereas in Hebrew it means "an insult", and the Jews used to say it to the Prophet Muhammad with bad intention) but say Unzuma (Do make us understand) and hear and for the disbelievers there is A painful torment. *(Holy Quran 2:104) (See also 4:46).*

Since the Jews used to supplicate the word 'Ra'in' in their prayers, we have been commanded to replace it with *Unzuma* and forbidden to follow them whom Allah has damned. The idea of adopting the styles and fashions of western civilization by Muslims as well as their moral principles and code of behaviors is entirely a violation of the Islamic teachings.

عن ابن عمر ﷺ عن النبي ﷺ قال: « **من تشبه بقوم فهو منهم** » (رواه الإمام أحمد في المسند بسند صحيح (٢/٥٠ و ٩٢) وأبو داود برقم ٤٠٣١ في اللباس باب في لبس الشهرة) .

Ibn Umar reported the Apostle of Allah (may peace be upon him) as saying: He who copies any people is one of them. *(A sound Hadith related by Imam Ahmed and Abu Dawud)*

This means that the Muslims should not adopt anything in vogue as are peculiar to non-Muslim people. Likewise, they should not take in manners and customs of non-Muslim nations; otherwise they will be reckoned among them.



Minor Sign - 21
Appearance of women who are donned - naked

The appearance of women who are naked even in their dresses, who deviate from the right path and lead their husbands astray is also a sign of approaching the Last Hour. The Prophet of Allah warned of such wanton women who are the types of the denizens of Hell. They attract always through their close-fitted dressing style revealing every beauty snippet of their inner body. They always wear eye-catching light and thin dressings depicting their skin color. If they sit in public places such as parlors, etc., it will divulge their private parts automatically. If they start to walk, their hair-style is like humps of the camels inclined to one-side. They are seduced to the wrong path and entice others to evil. They lead a dissolute and wanton life. She-singers, female musicians and vocalists, film and drama actresses, cabaret and casino female dancers, modeling and fashion show girls, call-girls, beauty pageants, etc. are a few categories from such a list.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : «صنفان من أهل النار لم أرهما قوم معهم سياط كأذناب البقر يضربون بها الناس ونساء كاسيات عاريات مميلات مائلات رؤوسهن كأسنمة البخت المائلة لا يدخلن الجنة ولا يجدن ريحها وإن ريحها لتوجد من مسيرة كذا وكذا » رواه الإمام مسلم برقم (٢١٢٨) في اللباس والزينة ، باب النساء العاريات وهو عنده أيضاً في صفة الجنة والنار ، باب النار يدخلها الجبارون)

Abu Huraira reported that Allah's Messenger (may peace be upon him) had said: Two is the types of the denizens of Hell, the one possessing whips like the tail of an ox and they flog people with them. (The second one) where the women are naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odor of Paradise, although its fragrance can be perceived from such and such distance (from great distance). *(Related by Imam Muslim).*

The Prophet of Allah (may peace be upon him) has described such seducing women as though they were naked and nude despite they being dressed, because they dressed but all of their inner beauty and skin-color beneath their cloths are revealed to public seductiveness. In other words, they dressed in principle but they are naked, or they let the attractive parts of their inner beauty be publicized. The Prophet (may peace be upon him) has characterized such women as deviated from the right path and leading their husbands astray; unashamed and immoral women who walk through male-dominated streets and public marketplaces enticing others.

These descriptions have been appeared everywhere in the world, as the Prophet's prophecy has become true and correct in this regard.



Minor Sign - 22
The Slave-girl gives birth to her mistress or master

One of the indications of the Last Hour is that the slave-girl would give birth to her mistress and master. A time would come when the rulers would not observe the sanctity of marriage. They would bring into their household women without marrying them. This licentiousness would become so common that the majority of the children would be born of this wedlock and they would occupy thrones and positions of responsibility. This view held by Imam Nawawi and supported by Hafiz Ibn Hajar 'Asqalani. Some Muslim families' are employing so called female house-keepers recruited from abroad without any "Mahram" and in a degree of consanguinity precluding marriage.

The offspring become disobedient, defiant and unruly to their parents and especially their mothers and they treat them not with the respect and honor that mothers rightly deserve, but show an insolent behavior towards them and treat them on the level o *(Ibn Hajar 'Asqalani, Fath-ul-Bari, Vol. 1. P 131).*

The Prophet of Allah (may peace be upon him) said:

عن عمر بن الخطاب ﷺ في حديث جبريل الطويل وسؤاله عن الإسلام والإيمان والإحسان والساعة ، قال له جبريل عليه السلام: « ... **فأخبرني عن الساعة؟ فقال صلى الله عليه وسلم: ما المسئول عنها بأعلم من السائل، قال: فأخبرني عن**

أماراتها، قال: أن تلد الأمة ربتها، وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان» رواه البخاري كتاب الإيمان باب سؤال جبريل النبي ﷺ عن الإيمان والإسلام والإحسان ، مختصر البخاري ص ٣٤ رقم الحديث (٤٧) ومسلم برقم ٩ ، ١٠ في الإيمان ، باب الإسلام والإيمان والإحسان وأصحاب السنن .

It is narrated on the authority of Umar bin Al-Khattab, in a long Hadith related to the questions of Gabriel to the Holy Prophet (may peace be upon him) about Islam, Iman, Ihsan and the Last Hour in which the inquirer (Gabriel) again asked the Prophet: Inform me about the hour (of the Doom). He (the Holy Prophet) remarked: One who inquires knows no more than the other (about it). He (the inquirer) said: Tell me about its indications. He (the Holy Prophet) said: That the slave-girl gives birth to her mistress and master, that you would find barefooted, destitute shepherds of goats vying with one another in the construction of magnificent buildings. *(Related by Bukhari and Muslim).*

The main argument in this Hadith is happening of some egregious and unusual things replacing natural and common events with reverse effects. For instance, a son becomes master of his mother. This would be a phenomenon which Islamic foretold would be widespread around the globe. Concubines became extremely common practice everywhere, while people produced offsprings from concubines. Yet such a person is a son and master to his fostered mother simultaneously, because she is still a slave-girl and a spouse to his father. Moreover, this concubine being sponsored by his father whose ownership and lawful claim will transfer to his son automatically after him about her sponsorship. This means, she is still a slave-girl regardless

of her role as mother to her son and spouse to his father. Both father and son are sole master to her. *(Ma'alam al-Sunan, a summarized interpretation of Abu Dawud (7-67), Sharah Al-Nawawi, an interpretation of Muslim (1/158)*.



Minor Sign - 23

Bare-footed, destitute shepherds of goats vying with one another in the construction of magnificent buildings

One of the indications of the Last Hour is that of barefooted, destitute shepherds of goats vying with one another in the construction of magnificent buildings. The long wishes of the poor people whose financial status is below poverty line come to compete with constructing luxurious houses, and erecting tower and turret skyscrapers, as they become wealthy. The Prophet of Allah (may peace be upon him) said:

عن عمر بن الخطاب ﷺ في حديث جبريل الطويل وسؤاله عن الإسلام والإيمان والإحسان والساعة، قال له جبريل عليه السلام: «... **فأخبرني عن الساعة؟ فقال صلى الله عليه وسلم: ما المسؤول عنها بأعلم من السائل، قال: فأخبرني عن أماراتها، قال: أن تلد الأمة ربتها، وأن ترى الحفاة العراة العالة رعاء الشاء يتطاولون في البنيان**» رواه البخاري كتاب الإيمان باب سؤال جبريل النبي ﷺ عن الإيمان والإسلام والإحسان، مختصر البخاري ص ٣٤ رقم الحديث (٤٧) ومسلم برقم ٩، ١٠ في الإيمان، باب الإسلام والإيمان والإحسان وأصحاب السنن.

It is narrated on the authority of Umar bin Al-Khattab, in a long Hadith related to the questions of Gabriel to the Holy Prophet (may peace be upon him) about Islam, Iman, Ihsan and the Last Hour in which the inquirer (Gabriel) again asked the Prophet:

Inform me about the hour (of the Doom). He (the Holy Prophet) remarked: One who inquired knows no more than the other (about it). He (the inquirer) said: Tell me about its indications. He (the Holy Prophet) said: That the slave-girl would give birth to her mistress and master, that you would find barefooted, destitute shepherds of goats vying with one another in the construction of magnificent buildings. *(Related by Al-Bukhari and Muslim).*

This Hadith indicates that a poor fellow, whose professions such as shepherds of goats and camels who are barefooted and destitute, staying overnight in ruined tents, and earn nothing but a starved and poverty life. Yet they become wealthy and opulent and spend lavishly in constructing luxurious houses and leading an extravagant life. Likewise, ignorant and empty-headed people will become rich, concentrating only in competing in erecting luxurious houses that superfluous spent their money for nothing but egotistical and haughty and flows of their wealth as spendthrifts.

The Prophet of Allah (may peace be upon him) has said that the people of the last hour would use to construct multi-story houses with modern techniques and its lay out and sketches are like embroidered or painted fabrics and embellished with brocade embroidery. This situation indicates a failure of both the systems of the religion and this world due to the handling of illiterate and ignorant people.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : «**لا تقوم الساعة حتى يبني الناس بيوتاً يوشونها وشي المراحيل**» (أخرجه البخاري في الأدب المفرد ص ٦٣ ، باب البناء برقم /٧٧٨ ورجال

سنده كلهم ثقات ، رجال البخاري في صحيحه غير عبد الله بن محمد بن أبي يحيى وهو ثقة كما ذكر الحافظ في التقريب ص ٣٢٢)

Narrated Abu Huraira: The Messenger of Allah (may peace be upon him) said: The Last Hour will not come until the people construct houses whose layouts and sketchs are on embroidered or painted fabrics. (Related by Imam Bukhari in his book "Adab-el-Mufrad).



Minor Sign - 24
Greeting 'Salaam' is limited to known only

One of the signs of the Last Hour is to restrict one's use of the Islamic greetings to those who known to him for popularity and fame. If a Muslim meets an other unknown brother whom he would hesitate to greet reciprocally, this is absolutely violating a clear Sunnah of the Prophet of Allah (may peace and bless of Allah be upon him). The direction of the Prophet is to greet a Muslim reciprocally regardless of his knowing or awareness about him. For these greetings enhance the harmony and mental peace between Muslims. The Prophet of Allah (may peace be upon him) said:

عن عبد الله بن مسعود ﷺ: قال رسول الله ﷺ : «إن بين يدي الساعة تسليم الخاصة وفشو التجارة حتى تعين المرأة زوجها على التجارة ، وقطع الأرحام ، وشهادة الزور، وكتمان شهادة الحق ، وظهور القلم» إسناده صحيح ، رواه الإمام أحمد (١/٤٠٧ ، ٤٠٨) ، وذكره الهيثمي في مجمع الزوائد (٧/٣٣١) ونسبه للبزاز وأحمد وقال : ورجال أحمد والبزاز رجال الصحيح ، ورواه الحاكم بنحوه في المستدرك (٤/٤٤٥ ، ٤٤٦) من طريق بشير بن سلمان وصححه شيخنا الألباني في السلسلة الصحيحة برقم (٢-٢٥٠) رقم الحديث ٦٤٧) .

It is narrated on the authority of Abdullah Bin Masu'd: The Messenger of Allah (may peace and bless of Allah be upon him) said: Verily in the presence of the Last Hour, would be special greeting (Salaam) (limiting to those who known), spread of trading, even a wife will assign her husband to trade for her, breaking ties with kin, false testimony, concealing evidence, and

the advent of calligraphic style (reed pen). *(A sound Hadith related by Ahmed and Hakim)* .

عن عبد الله بن مسعود ﷺ قال: قال رسول الله ﷺ : «**إنّ من أشراط الساعة إذا كانت التحية على المعرفة ، وفي رواية : أن يسلم الرجل على الرجل لا يسلم عليه إلا للمعرفة**» حديث صحيح – رواه أحمد في مسنده (١/٣٨٧ و ٤٠٥ و ٤٠٦) وقد ذكره الشيخ ناصر الدين الألباني في السلسلة الصحيحة برقم ٦٤٨

Abdullah Bin Masud reported: The Prophet of Allah (may peace be upon him) said: Verily, among the signs of the Hour is the greeting (of Islam) is limited to those known only. In another report: A man will wish 'salaam' to his intimate fellow only. *(A sound Hadith - Narrated by Ahmed).*

From this Hadith, the Prophet of Allah (may peace be upon him) has indicated the limitation of wishing 'Salaam' to those who intimate or close to him only, with no greetings to others. General trading business are very common practice, as even ladies will make joint venture or partnership with their counterparts from the opposite sex, particularly with their husbands. Relationship and ties will be broke with kin folks. Social relationships among public men will be weakened or worsened. False testimony will be available while concealing evidences and hiding truths prevailed everywhere either compulsorily or because of fear of others. These happen due to the lack of faithfulness to Allah and fear of Him.



Minor Sign - 25
Spread of Business / Trading

One of the signs of the Last Hour will be the spread and increase of general trading business would be common practice. Even ladies will make joint venture or partnership with their counterparts from the opposite sex, particularly with their husbands. The Prophet of Allah (may peace be upon him) said:

عن عبد الله بن مسعود ﷺ : قال رسول الله ﷺ : «إن بين يدي الساعة تسليم الخاصة وفشو التجارة حتى تعين المرأة زوجها على التجارة، وقطع الأرحام، وشهادة الزور، وكتمان شهادة الحق، وظهور القلم» إسناده صحيح ، رواه الإمام أحمد (١/٤٠٧ ، ٤٠٨) ، وذكره الهيثمي في مجمع الزوائد (٧/٣٣١) ونسبه للبزاز وأحمد وقال : ورجال أحمد والبزاز رجال الصحيح ، ورواه الحاكم بنحوه في المستدرك (٤/٤٤٥ ، ٤٤٦) من طريق بشير بن سلمان وصححه شيخنا الألباني في السلسلة الصحيحة برقم (٢-٢٥٠) رقم الحديث ٦٤٧) .

It is narrated on the authority of Abdullah Bin Masu'd: The Messenger of Allah (may peace and bless of Allah be upon him) said: Verily in the presence of the Last Hour, would be special greeting (Salaam) (limiting to those who known), spread of trading, even a wife will assign her husband to trade for her, breaking ties with kin, false testimony, concealing evidence, and the advent of calligraphic style (reed pen). *(A sound Hadith related by Ahmed and Hakim).*

Male and female business partners are common as every member of each family concentrates on his own everyday business or trading affairs and his final goal and motto is to make money. In another version of Hadith:

«وحتى يخرج الرجل بماله إلى أطراف الأرض فيرجع فيقول : لم أربح شيئاً » رواه الحاكم في المستدرك (٤/٤٤٥) من طريق السري بن خزيمة ، وقد ذكره الشيخ ناصر الدين الألباني في السلسلة الصحيحة (٢/٢٥١) برقم ٦٤٧

A man will proceed with his money to the various parts of the earth (for a business trip) and will comment after his return: I didn't earned any profit." *(A sound Hadith reported by Hakim).*



Minor Sign - 26
Spread of covetousness

One of the signs of the Last Hour is the spread of avariciousness and covetousness. It is a common experience to everyone that psycho-diseases can destroy the harmony of the Islamic society such as obscenity, covetousness, greediness, avarice and breaking ties with kin. The Prophet of Allah (may peace be upon him) said:

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : « **من أشراط الساعة أن يظهر الشح**»

رواه الطبراني في الأوسط ورجاله رجال الصحيح مجمع الزوائد (٣٢٧/٧) .

It is narrated on the authority of Abu Huraira: The Messenger of Allah (may the peace and blessing of Allah be upon him) said: Among the signs of the Last Hour is the appearance of covetousness. *(A sound Hadith related by Tabrani).*

The Prophet of Allah (may peace be upon him) said:

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : « **يتقارب الزمان وينقص العمل ويُلقى الشُحّ ويكثر الهرج . قالوا : وما الهرج؟ قال: القتل، القتل**» رواه البخاري ، كتاب الأدب باب (٤٠) لم يكن النبي ﷺ فاحشاً ولا متفاحشاً) رقم الحديث (٦٣)

Narrated Abu Huraira: The Messenger of Allah (may the peace and blessing of Allah be upon him) said: Time will pass rapidly, good deeds will decrease, and miserliness will be thrown (in the

hearts of the people), and the Harj (will increase)." They asked, "What is the Harj?" He replied, "(It is) killing (murdering), (it is) murdering (killing)." *(Related by Bukhari).*

The Prophet of Allah (may peace be upon him) said:

عن معاوية ﷺ قال: سمعتُ رسول الله ﷺ يقول: «**لا يزيد الأمر إلا الشدة ولا يزيد الناس إلا شحاً**» رواه الطبراني في الأوسط ورجاله رجال الصحيح أنظر مجمع الزوائد (٨/١٤) .

Narrated Mua'wiya: He heard of the Messenger of Allah (may the peace and blessing of Allah be upon him) saying: The matter will be increased by harshness and strength and the people will be intensified with covetousness. *(A sound Hadith related by Tabrani).*

The Prophet (may peace be upon him) said:

عن جابر بن عبد الله أن رسول الله ﷺ قال : «**اتقوا الظلم فإنّ الظلم ظلمات يوم القيامة واتقوا الشح فإنّ الشّحّ أهلك من كان قبلكم حملهم على أن سفكوا دِماءهم واستحلوا مَحارِمهم**» رواه مسلم برقم (٢٥٧٨) باب تحريم الظلم .

Jabir Bin Abdullah reported that Allah's Messenger (may peace be upon him) had said: Be on your guard against committing oppression, for oppression is the darkness on the Day of Resurrection, and be on your guard against pettimindedness for pettimindedness destroyed those who were before you, as it

incited them to shed blood and make lawful what was unlawful for them. *(Related by Muslim)*

Pettimindedness breeds some of the most despicable vices in man. A pettiminded person is a lover of wealth, and thus he becomes selfish, callous and worshipper of material interests. These vices lead to ruin and destruction of people.

Let us look at the people of Madina who accepted Islam when it was persecuted in Makkah, and who invited the Holy Prophet (may peace be upon him) to join them and become their Leader in Madinah. The Hijra was possible because of their goodwill and their generous hospitality. They entertained the Prophet and all the refugees (Muhajirs) who came with him. The most remarkable ties of full brotherhood were established between individual members of one group and the other. Until the Ummah got its own resources, the Helpers regularly gave and the Refugees regularly received. The Helpers counted it a privilege to harbor the Refugees, and even the poor vied with the rich in their spirit of self-sacrifice. When the confiscated land and property of the Banu Nadhir tribes was divided, and the major portion was assigned to the Refugees, there was not the least jealousy on the part of the Helpers. They rejoiced in the good fortune of their brethren. And incidentally they were themselves relieved of anxiety and responsibility on their behalf. Charity is meant to help and do good to other people who need it. But it has the highest subjective value for the person who gives it. Like mercy "It blesseth him that gives and him that takes". It purifies the giver's soul: the affection that he pours out is for his own spiritual benefit and progress.

Allah the Exalted and Glorious said:

﴿ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ ﴾ سورة التغابن (٦٤) / الآية ١٦

And those saved from the covetousness of their own souls, - they are the ones that achieve prosperity. *(Holy Quran 64:16)*

Our worst enemy is within ourselves, -the grasping selfishness which would deprive others of their just rights or seize things which do not properly belong to it. If we can get over this covetous selfishness, we achieve real Prosperity in justice and truth.



Minor Sign - 27
Spread of Obscenity

One of the signs of the Last Hour is the spread of obscenity. Among the people who speak bad words and speak obscene evil words to make people laugh. The prophet (may peace be upon him) was neither a Fahish (one who speaks bad words) nor a Mutafahish (one who speaks obscene evil words to make people laugh). The Prophet of Allah (may peace be upon him) said:

عن أنس بن مالك ﷺ قال: قال رسول الله ﷺ : « إن من أشراط الساعة الفحش والفحش وقطيعة الرحم وتخوين الأمان وائتمان الخائن » رواه البزار والطبراني في الأوسط والإمام أحمد في مسنده عن ابن عمر أنظر صحيح الجامع الصغير (٢١٣/٥)

Narrated Abu Huraira: The Messenger of Allah (may peace and bless of Allah be upon him) said: Among the signs of the Last Hour is obscenity and abomination, breaking of relationships between kin, cheating with whom he has honesty, and to trusting to those who always cheat . *(A sound Hadith related by Bazzar, Tabrani and Imam Ahmad).*

Shamelessness in the speech or action, and obscene language whenever one speaks to the people or evil dialects to make people laugh are all strictly prohibited by Islam and one must keep his tongue from uttering such words.



Minor Sign - 28
Sever of Kinship Bonds

One of the signs of the Last Hour is to break the relationship between the kin. People now-a-days get rid of such kinship bonds due to their commitment to spend money on them and time-consuming formulas. If they just think of the religion of Allah in making relationship with those dear, they would have more benefits in this world and the world hereafter as well. Also, this is a main cause to bless one's living period and means of sustenance. The Prophet of Allah (may peace be upon him) said:

عن أنس بن مالك ﷺ قال: قال رسول الله ﷺ: « **من سرّه أن يبسط عليه رزقه ، أو يُنسأ في أثره ، فليصل رحمه** » رواه البخاري (٧/٧٢) في الأدب ، باب من بسط له في الرزق بصلة الرحم ، ومسلم برقم (٢٥٥٧) في البر والصلة ، باب صلة الرحم وتحريم قطيعتها ، وأبو داود برقم (١٦٩٣) في الزكاة ، باب في صلة الرحم .

Narrated Anas Bin Malik: I heard Allah's Messenger (may the peace and blessing of Allah be upon him) saying: He who is desirous that his means of sustenance be expanded or his age be lengthened should join the bonds of relationship. *(Related by Bukhari, Muslim and Abu Dawud).*

It does not mean that he should have a heavy purse but this implies that his means of living are blessed, and even with meager means he is able to lead a fairly comfortable life.

Longevity of age does not mean that he would live longer in terms of years and months but this implies that his life would be blessed and he would be able to do numerous acts of goodness in the term of life allotted to him.

Allah the Almighty and Exalted said:

﴿وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِن بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝﴾

سورة الرعد (١٣) / الآية ٢٥

But those who break the Covenant of Allah, after having pledged their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land; - on them is the Curse; for them is the terrible Home! *(Holy Quran 13:25)*

The relationships of this life are temporal, but love in righteousness is eternal. This is in contrast to the state of the blessed. The Curse is the opposite of the Bliss, and the Terrible Home is the opposite of the Eternal Home, the Gardens of perpetual bliss.

The person who breaks the relationship as regards Allah's Religion of Islamic Monotheism, and practicing its legal laws on the earth and also as regards keeping relations with kin will not be entered into Paradise. The Messenger of Allah (may peace be upon him) said:

عن جُبير بن مُطعم ﷺ قال: سمعتُ رسول الله ﷺ يقول: «لا يدخل الجنة قاطع»

رواه البخاري

Narrated Jubair bin Mut'im that he heard the Prophet (may peace be upon him) saying: Al-Qati (the person who severs the bond of kinship) will not enter Paradise. *(Related by Bukhari).*

Allah the Exalted and Glorious said:

﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٢﴾ ﴾

- (سورة محمد (٤٧) / الآية ٢٢)

Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kin? ***(Holy Quran 47:22)***

It is no use to say, as the Quraish said, that it is not seemly to fight against kin. From one point of view, the stand against sin brings "not peace, but a sword". It is a case of either subduing evil or being subdued by evil. If evil gets the upper hand, it is not likely to respect ties of kin. It did not in the case of the holy Prophet and his adherents, and had to be suppressed, to bring about the conditions necessary for peace.

عن أبي هريرة ﷺ عن النبي ﷺ قال: «خلق الله الخلق فلما فرغ منه قامت الرحم فأخذت فقال له: مه قالت: هذا مقام العائذ بك من القطيعة قال: ألا ترضين أن

أصل من وصلك وأقطع من قطعك؟ قالت : بلى يا رب قال : فذك » رواه البخاري كتاب التفسير باب (٢٧٠) وتقطعوا أرحامكم برقم (٣٥٤)

Narrated Abu Huraira: The prophet (may peace be upon him) said, "Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said, "What is the matter?' On that, it said, 'I seek refuge with you from those who sever ties of kin.' On that, Allah said, 'Will you be satisfied if I bestow My favors on him who keeps your ties, and withhold My favors from him who sever your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you." *(Related by Bukhari)*



Minor Sign - 29
False Testimony & Forged Witness

One of the signs of the Last Hour is false testimony and forged witness. Allah the Exalted and Glorious said:

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾﴾ الفرقان (٢٥)/الآية ٧٢

Those who witness no falsehood and, if they pass by futility, they pass by it with honor (avoidance); *(Holy Quran 25:72)*

Witnessing no falsehood has two significances, both implied in this passage: (1) those who give no evidence that is false; and (2) those who do not assist at any thing which implies fraud or falsehood. There is not only condemnation of positive falsehood or of being mixed up with things implying falsehood; but futilities - vain random talk, unedifying jokes, useless show, etc. - are all condemned. If a good man finds himself in such an affair, he must withdraw from it in an honorable, dignified way, not in a fussy arrogant way.

The general food prohibitions by Allah are meant for health and cleanliness, but the worst abominations to shun are those of false worship and false speech. Allah the Exalted and Glorious said:

﴿ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾﴾ الحج (٢٢)/الآية ٣٠

So, shun the abomination of idols, and shun the word that is false. *(Holy Quran 22:30)*

The Prophet of Allah (may peace be upon him) said:

عن أنس بن مالك عن النبي ﷺ قال: «**أكبر الكبائر: الإشراك بالله وقتل النفس وعقوق الوالدين وقول الزّور أو قال: وشهادة الزّور**» رواه البخاري كتاب الديات ، باب قول الله تعالى ومن أحياها برقم (٩)

Narrated Anas Bin Malik: The Prophet (may peace be upon him) said: "The biggest of Al-Kabair (the great sins) are: (1) To join others as partners in worship with Allah, (2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or, "to give a false witness." *(Related by Bukhari)*

The Prophet of Allah (may peace be upon him) said:

عن عبد الله بن مسعود ﷺ: قال رسول الله ﷺ : « **إن بين يدي الساعة تسليم الخاصة وفشو التجارة حتى تعين المرأة زوجها على التجارة ، وقطع الأرحام ، وشهادة الزور ، وكتمان شهادة الحق ، وظهور القلم**» إسناده صحيح ، رواه الإمام أحمد (١/٤٠٧ ، ٤٠٨) ، وذكره الهيثمي في مجمع الزوائد (٧/٣٣١) ونسبه للبزار وأحمد وقال : ورجال أحمد والبزار رجال الصحيح ، ورواه الحاكم بنحوه في المستدرك (٤/٤٤٥ ، ٤٤٦) من طريق بشير بن سلمان وصححه شيخنا الألباني في السلسلة الصحيحة برقم (٢-٢٥٠) رقم الحديث ٦٤٧) .

Narrated Abdullah Bin Masu'd: The Messenger of Allah (may peace and bless of Allah be upon him) said: Verily in the

presence of the Last Hour, there would be special greeting (Salaam) (limiting to those who known only), spread of trading, even a wife will assign her husband to trade on her behalf, breaking ties with kin, false testimony, concealing evidence, and the advent of calligraphic style (reed pen). *(A sound Hadith related by Ahmed and Hakim).*



Minor Sign - 30
Financial Income from doubtful sources

Every Muslim is required to examine carefully his income sources to ensure piety and free domfrom all types of prohibited transactions and doubtful matters. If they are weaken acts his religious sentiment becomes weak, and will fall into sudden dubious and ambiguous ways and methods to earn money. This eventually leads to a definite state of Haram (prohibition). Nowadays a Muslim does not care about his earning whether its source originated through Halal or Haram. Our Prophet (may peace be upon him) said:

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : «ليأتينّ على الناس زمان لا يبالي المؤمن بما أخذ من المال بحلال أو بحرام» إسناده صحيح رواه أحمد في مسنده (١٩/٥١) رقم الحديث ٩٨٣٧

Verily a time will reach the people, when then the believer would not be concerned over what he earned from money, whether it is from Halal or Haram. *(A Sound Hadith, related by Imam Ahmad).*

From the above mentioned fact, we can understand that this sign also is an indication of approaching the Last Hour.Allah the Exalted and Glorious said:

﴿وَلاَ تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقاً مِّنْ أَمْوَالِ النَّاسِ بِالإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾﴾ – سورة البقرة (٢) / الآية ١٨٨

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. *(Holy Quran 2:188)*

Besides the three primal physical needs of man, which are apt to make him greedy, there is a fourth greed in society, the greed of wealth and property. The purpose of fasts is not completed until this fourth greed is also restrained. Ordinarily honest men are content if they refrain from robbery, theft, or embezzlement. Two more subtle forms of greed are mentioned here. One is where one uses one's own property for corrupting others - judges or those in authority - so as to obtain some material gained even under the cover and protection of the law. The words translated "other people's property" may also mean "public property". A still more subtle form is where we use our own property or property under our own control - "among yourselves" in the Text - for vain or frivolous use. Under the Islamic standard, this is also greed. Property carries with it its own responsibilities. If we fail to understand or fulfill them, we have not learnt the full lesson of self-denial by fasts.



Minor Sign - 31
Means of sustenance are Usurious

Riba, literally 'usury' or interest, is prohibited, for the principle is that any profit which we should seek should be through our own exertions and at our own expense, not through exploiting other people or at their expense, however we may wrap up the process in specious phraseology of high finance or City jargon. But we are asked to go beyond this negative precept of avoiding what is wrong.

Usury is condemned and prohibited in the strongest possible terms. There can be no question about the prohibition. When we come to the definition of Usury here is room for difference of opinion. Hadrath Umar, according to Ibn Kathir, felt some difficulty in the matter, as the Prophet left this world before the details of the question were settled. This was one of the three questions on which he wished he had had more light from the Prophet. Our Ulema, ancient and modern, have worked out a great body of literature on Usury, based mainly on economic conditions as they existed at the rise of Islam.

Usury is of two major kinds; (A) Interest on lent money; (B) Taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.

Usury is condemned and prohibited in the strongest possible terms. There can be no question about the prohibition. When we come to the definition of Usury there is room for difference of opinion. Hadhrat 'Umar, according to the Imam Ibn Kathir, a great Quranic interpreter, felt some difficulty in the matter, as the Prophet left this world before the details of the question were settled. This was one of the three questions on which he wished he had had more light from the Prophet. Our 'Ulama, ancient and modern, have worked out a great body of literature on Usury, based mainly on economic conditions as they existed at the rise of Islam. Legitimate trade or industry increases the prosperity and stability of men and nations, a dependence on Usury would merely encourage a race of idlers, cruel blood-suckers, and worthless fellows who do not know their own good and therefore are akin to madmen. Owing to the fact interest occupies a central position in modern economic life, and especially since interest is the very life blood of the existing financial institutions, a number of Muslims have been inclined to interpret it in a manner which is radically different from the understanding of Muslim scholars throughout the last fourteen centuries and is also sharply in conflict with the categorical statements of the Prophet (may peace be upon him). According to Islamic teachings any excess on the capital is *Riba* (interest). Islam accepts no distinction, as far as prohibition is concerned, between reasonable and exorbitant rates of interest, and thus what came to be regarded as the difference between usury and interest; nor between returns on bonus for consumption and those for production purposes and so on. Allah the Exalted and Glorious said:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لاَ يَقُومُونَ إِلاَّ كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴿٢٧٥﴾﴾ - سورة البقرة (٢) / الآية ٢٧٥

Those who devour usury will not stand except as stands one whom the Satan by his touch hath driven to madness. That is because they say: "Trade is like usury," But Allah hath permitted trade and forbidden usury. *(Holy Quran 2:275)*

Allah the Exalted and Glorious said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾﴾ - سورة البقرة (٢) / الآية ٢٧٨

O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers. ***(Holy Quran 2:278)***

Usury is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of Allah and of our fellow-men. Allah the Exalted and Glorious said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَأْكُلُوا الرِّبَا أَضْعَافاً مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾﴾ - سورة آل عمران (٣) / الآية ١٣٠

O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (truly) prosper. *(Holy Quran 3:130).*



Minor Sign - 32

Consider illegal sexual intercourse as lawful

Adultery is not only shameful in itself and inconsistent with any self-respect or respect for others, but it opens the road to many evils. It destroys the basis of the family: it works against the interests of children born or to be born; it may cause murders and feuds and loss of reputation and property, and also loosen permanently the bonds of society. Not only should it be avoided as a sin, but any approach or temptation to it should be avoided. Allah the Exalted and Glorious said:

﴿ وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾ ﴾ - الإسراء(١٧)/الآية ٣٢

Nor come nigh to adultery: For it is an indecent (deed) and an evil way. *(Holy Quran 17:32)*

Zina includes sexual intercourse between a man and a woman not married to each other. It therefore applies both to adultery (which implies that one or both of the parties are married to a person or persons other than the ones concerned) and to fornication, which, in its strict significance, implies that both parties are unmarried. The law of marriage and divorce is made easy in Islam, so that there may be the less temptation for intercourse outside the well-defined confines of marriage. This makes for greater self-respect for both man and woman. Other sex offenses are also punishable, but this Section applies strictly to Zina as above defined. Although Zina covers both fornication and adultery, in the opinion of Muslim jurists, the punishment laid

down here– flog each of them with a hundred stripes– applies only to unmarried persons. As for married persons, their punishment, according to the Sunnah of the Prophet (may peace be upon him), is stoning to death. The punishment should be public, in order to be a deterrent. The Prophet (may peace be upon him) said:

عن أنس قال : لأُحدّثنّكم حديثاً لا يُحدّثكم أحدٌ بعدي ، سمعتُ رسولَ الله ﷺ يقول: «من أشراط الساعة : أن يقل العلم ويظهر الجهل ويظهر الزنى وتكثر النساء ويقل الرجال حتى يكون لخمسين امرأةً القيّمُ الواحدُ» – (رواه البخاري باب رفع العلم وظهور الجهل)

Narrated Anas: I will narrate to you a Hadith and none other than I will tell you about it. I heard Allah's Apostle (may peace be upon him) saying : From among the portents of the Hour are (the following):

1. Religious knowledge will decrease (by the death of religious learned men).
2. Religious ignorance will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man. *(Related by Al-Bukhari).*

It is from the signs of the Last Hour that knowledge would be taken away, ignorance would prevail in the world, adultery would become common and rampant, wine would be drunk, the number of men will fall short and the women would survive and thus a disparity would arise in the number of men and women so that there would be a custodian after every fifty women.

عن أبي عامر أو أبي مالك الأشعري: سمع النبي ﷺ يقول :«ليكوننّ من أمّتي أقوام يستحلّون الحِرّ والحرير والخمر والمعازف ولينزلنّ أقوام إلى جنب علم يروح عليهم بسارحة لهم يأتيهم لحاجة فيقولون إرجع إلينا غداً فيبيّتهم الله ويضع العلم ويمسخ آخرين قِرَدة وخنازير إلى يوم القيامة » (رواه البخاري كتاب الأشربة (٦/٢٤٣) باب ما جاء فيمن يستحل الخمر ويسميه بغير اسمه).

Narrated Abu Amir, or Abu Malik Al-Ashari that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, "Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (Related by Al-Bukhari).



Minor Sign - 33
Consider the wearing of silk as lawful

It is from the signs of the Last Hour that to use excessively a saddle colt made of red silk, and to wear garments made of fine silk material or brocade and velvet. These are clearly prohibited by the Prophet (may peace be upon him) for the man.

The basic difference between the life of a believer and that of a non-believer is that a believer lives for the achievement of those higher ideals which entitle him to Salvation and Reward in the Hereafter. It is for seeking the pleasure of Allah that the believer makes endeavors in this world. For a believer this world, with all its resources, provides him opportunities for proving his fidelity to his Master; the worldly life, therefore, entails heavy responsibilities upon him and it should not in any way be taken as a happy hunting ground for the pleasures of life. Since a non-believer has no faith in the Hereafter and the accountability of man before God and the Reward for good deeds and punishment for evil deeds in the next life, for him this worldly life is the ultimate end of his existence. He thus spends his allotted number of days in massing worldly riches and enjoying the pleasures of the material world to the maximum extent. He spends the major part of his wealth on ostentatious living and demonstrates his pomp by wearing garments of silk and brocade and using vessels of gold and silver.

A Muslim who lives for the Hereafter never entangles himself in those snares of the world. He lives a simple and austere life free

from all kinds of ostentation and love for luxuries. In addition to these fact, there is an economic aspect of this command. Islam has not only drawn a distinction between lawful and unlawful production of wealth, but also in its consumption. It has imposed restrictions on the use of articles which may be called luxuries some of which are useless, whereas others are harmful. The wearing of silk and brocade and use of gold and silver vessels fall under the first category of luxuries. They are not useful at all. Whatever is spend upon them is a sheer waste of wealth which can be fruitfully used for useful purposes. If the rich are prohibited to squander their wealth on these useless articles, they can find some useful channel for its spending and thus benefit the society at large.

The ban upon the use of these luxurious goods can help in bridging the horrible gulf that exists between the living standards of different sections of society, thus creating an atmosphere of amity and harmony among the people of different classes.

There is no end to the use of luxuries. When things are used not for their utility, but merely for pomp and glory, for creating impressing the society, a major part of the national income of the country is spent on useless pursuits, depriving most people of the basic needs - for those who cannot keep their body and soul together.

The use of silk and silver and gold ornaments for women is permissible, but if one makes the simple and austere living of the female members of the Prophet's family as one's ideal, one should avoid the use of those things as far as possible, as the pious consorts shunned the use of these luxurious goods.

The first reality that a Muslim should bear in mind is that the wealth which he earns is in fact not the outcome of purely his own personal efforts but the favor of the Lord. If a man makes an effort to earn wealth, it is the Lord Who has enabled him to do so. For if He had not bestowed upon him sound physique and sound mind, with all his limbs and organs in perfectly working order, how could he then make an effort to earn wealth. Moreover, it is the Lord alone Who fructifies the endeavor of man. Without His help and favor, the efforts of man cannot yield any substantial results.

These are the fact which no sensible man can dare deny. When a person acknowledges these facts from the heart of his hearts, he then looks upon wealth not as a reward of his own efforts, or that of his father and mother, but purely as a favor of God. With this frame of mind, he spends it upon the welfare of his fellow-beings and deems it of the Lord that He has provided him with opportunities to spend his God-given wealth for the help of the poor. This man does not come to the aid of the poor with a pride of being a benefactor but rather he renders service to them in all humility with feelings of brotherly love and affection for his less fortunate brothers, and he works for their good with the same zeal as a brother does for his brother. He helps them before they ask for it.

When wealth is looked upon as a sacred trust of God, how can one have the audacity to squander it on idle pursuits? So a true Muslim would not spend it on his own consorts and luxuries, but he would spend it for the welfare of the needy persons.

عن أبي عامر أو أبي مالك الأشعري : سمع النبي ﷺ يقول : «**ليكونن من أمتي أقوام يستحلّون الحِرّ والحرير والخمر والمعازف ولينزلنّ أقوام إلى جنب علم يروح عليهم بسارحة لهم يأتيهم لحاجة فيقولون إرجع إلينا غداً فيبيّتهم الله ويضع العلم ويمسخ آخرين قِرَدة وخنازير إلى يوم القيامة**» (رواه البخاري كتاب الأشربة (٢٤٣/٦) باب ما جاء فيمن يستحل الخمر ويسميه بغير اسمه).

Narrated Abu Amir, or Abu Malik Al-Ashari that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, "Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." *(Related by Al-Bukhari).*



Minor Sign - 34
Consider the drinking of Intoxicants as lawful

It is among the signs of the Last Hour to use excessively all kind of alcoholic drinkings, drugs and narcotics and consider them as lawful as well as describe them with alternate names of non-alcoholic beverages.

In some modern cosmopolitan cities, the description and the title of liquors have been changed to the name of some non-alcoholic beverages, in order to protect the business transactions. They regard an alcoholic drink lawful to drink and call it by another name. The Prophet (peace be upon him) said:

عن أبي عامر أو أبي مالك الأشعري : سمع النبي ﷺ يقول : «ليكوننّ من أمّتي أقوام يستحلّون الحِرّ والحرير والخمر والمعازف وليَنزلنّ أقوام إلى جنب علم يروح عليهم بسارحة لهم يأتيهم لحاجة فيقولون إرجع إلينا غداً فيُبيّتهم الله ويضع العلم ويمسخ آخرين قِرَدة وخنازير إلى يوم القيامة » (رواه البخاري كتاب الأشربة (٦/٢٤٣) باب ما جاء فيمن يستحل الخمر ويسميه بغير اسمه).

Narrated Abu Amir, or Abu Malik Al-Ashari that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their

shepherd will come to them with their sheep and ask them for something, but they will say to him, "Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." *(Related by Al-Bukhari)*

Allah the Exalted and Glorious said:

﴿ يَسْـَٔلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ﴿٢١٩﴾ ﴾ سورة البقرة (٢)/ الآية ٢١٩

"They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." *(Holy Quran 2:219).*

Wine: *Khamr*: literally understood to mean the fermented juice of the grape; applied by analogy to all fermented liquor, and by further analogy to any intoxicating liquor or drug. There may possibly be some benefit in any intoxicating liquor or drug, but the harm is greater than the benefit, especially if we look at it from a social as well as an individual point of view. The Prophet (may peace be upon him) said:

عن أنس قال : لأُحدّثنّكم حديثاً لا يُحدّثكم أحدٌ بعدي ، سمعتُ رسولَ الله ﷺ يقول: «**من أشراط الساعة : أن يقل العلم ويظهر الزنى وتشرب الخمر ويقل الرجال ويكثر النساء حتى يكون لخمسين امرأةً قيمهنّ رجل واحد**» - (رواه البخاري - كتاب الأشربة (٤٨٣)

Narrated Anas: I heard from Allah's Messenger (peace be on him) a narration which none other than I will narrate to you. The Prophet (peace be on him) said: From among the portents of the Hour are (the following): General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease (by the death of religious learned men), there will be a prevalence of open illegal sexual intercourse, alcoholic drinks will be drunk (in abundance), Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man. *(Related by Al-Bukhari)*

Allah the Exalted and Glorious said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾﴾ - سورة المائدة (٥) / الآية ٩٠-٩١

O ye who believe! Intoxicants and gambling, sacrificing to stones, and (divination by) arrows, are an abomination- of Satan's handiwork; eschew such (abomination), that ye may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: Will ye not then abstain? *(Holy Quran 5:90-91).*

We are asked to obey the commands of Allah (which are always reasonable), instead of following superstitions (which are irrational)or seeking undue stimulation in intoxicants. To some there may be temporary excitement or pleasure in this, but that is not the way either of prosperity or piety.



Minor Sign - 35
Vie for ornamentatien ef mosques

Among the portents of the Last Hour which have already appeared and the Prophet of Allah (peace be on him) has already talked about are for people to vie with one another about mosques. The Prophet (peace be on him) has predicted the approach of the Last Day at the time when people build high and magnificent mosques and vie with one another in respect of their grandeur and ornamentation. Excessive decoration of mosques is the sign of the Last Hour. Hence the Muslims are required not to decorate the mosques excessively. The Prophet (may peace be upon him) said:

عن أنس بن مالك ﷺ أن النبي ﷺ قال: «**لا تقوم الساعة حتى يتباهي الناس في المساجد**» رواه أبو داود برقم (٤٤٩) في الصلاة ، باب في بناء المساجد ، وإسناده صحيح ، ورواه ابن حبان وصححه برقم (٣٠) وابن ماجة برقم (٧٣٩) في المساجد ، باب تشييد المساجد .

Anas reported the Prophet (peace be upon him) as saying: "The last Hour will not come until people vie with one another about mosques." (*A Sound Hadith related by Abu Dawud, Ibn Hibban and Ibn Majah).*

The Prophet (may peace be upon him) said:

عن ابن عباس ﷺ قال : قال رسول الله ﷺ: «**ما أمرت بتشييد المساجد**» وقال ابن عباس : لتزخرفنها كما زخرفت اليهود والنصارى. رواه أبو داود برقم (٤٤٨) في الصلاة ، باب في بناء المساجد ، وإسناده صحيح ، وأخرجه البخاري في صحيحه قول ابن عباس تعليقاً .

Ibn 'Abbas reported the Apostle of Allah (peace be upon him) as saying: "I was not commanded to build high mosques." Ibn Abbas added: You will certainly adorn them as the Jews and Christians did. (A *Sound Hadith related by Abu Dawud, Imam Bukhari has rejoined about it in his Sahih).*

The mosque of the Prophet during his lifetime was built with bricks, its roof with branches of the palm-tree, and its pillars were made of the trunks of the palm-wood. They were covered from the above by twigs of the palm-tree; they decayed during the first Caliphate, Abu Bakr, who did not add anything to it, just built it afresh as it is. But Umar added to it; he built it as it was built during the lifetime of the Apostle of Allah (peace be on him) with bricks and branches, and he changed its pillars. Its pillars were made of wood. But they again decayed during the caliphate of Uthman who changed it with bricks altogether with increasing additions. He built its walls with decorated stone and lime. He built the pillars with decorated stone and its roof with teak. Its roof was made of teak. That survives until today.

Before the preaching of Islam, the Pagans built, repaired, and maintained the Mosque, and celebrated Pagan ceremonies in it. They made an income out of it. Islam protested, and the Pagans ejected the Muslims and their Leaders from Makkah and shut them out from the Ka'ba itself. When the Muslims were strong

enough to re-take Makkah (A.H. 8), they purified the Mosque and re-established the worship of the true God. If they became Muslims, it was a different matter. The further question arose: should they be allowed to visit it and practice their unseemly Pagan rites? Obviously this would be derogatory to the dignity and honor of the Mosque, and was forbidden. A house of Allah is a place of sincere devotion, not a theater for vulgar rites nor a source of worldly income. Only sincere Believers have a right or entry.

Allah the Exalted and Glorious said:

﴿ فِي بُيُوتٍ أَذِنَ اللهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾ رِجَالٌ لا تُلْهِيهِمْ تِجَارَةٌ وَلاَ بَيْعٌ عَنْ ذِكْرِ اللهِ وَإِقَامِ الصَّلاَةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْماً تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالأَبْصَارُ ﴿٣٧﴾ ﴾ - (سورة النور (٢٤) / الآية ٣٦-٣٧).

(Lit is such a Light) In houses, which Allah hath permitted to be raised to honor; for the celebration, in them, of His name: in them is He glorified in the mornings and in the evenings, (again and again), by men whom neither trade nor sale can divert from the Remembrance of Allah, nor from regular Prayer, nor from paying Zakat. Their (only) fear is for the Day when hearts and eyes will be turned about. *(Holy Quran 24:36-37).*

Allah the Exalted and Glorious said:

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللهِ مَنْ آمَنَ بِاللهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللهَ فَعَسَى أُولَئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾﴾

سورة التوبة (٩) / الآية ١٨

The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and pay Zakat, and fear none (at all) except Allah it is they who are expected to be in true guidance. *(Holy Quran 9:18).*



Minor Sign - 36
Religious knowledge would shrink

The Prophet of Allah (peace be on him)has predicted that the religious knowledge would be erased which is one of the signs of the Last Hour. Knowledge would be taken away, and ignorance and the turmoil would prevail between people at the end of the world. The Prophet (peace be upon him) said:

عن أبي موسى الأشعري وعبد الله بن مسعود ﷺ قالا: قال رسول الله ﷺ : « إِنَّ بَيْنَ يَدَيْ السَّاعَةِ أَيَّاماً يَنزِلُ فيها الجَهْلُ ويَرْفَعُ فيها العِلْمُ ويَكْثُرُ فيها الهَرَجُ والهَرَجُ القَتْلُ» [رواه البخاري (٨/٨٩) في الفتن ، باب ظهور الفتن ، ومسلم برقم ٢٦٧٢ في العلم ، باب رفع العلم وقبضه وظهور الجهل والفتن في آخر الزمان]

Abu Musa Al-Ash'ari and Abdullah bin Masud both of them quoted that the Prophet of Allah (may peace be upon him) as saying: Prior to the Last Hour, there would be a time when knowledge would shrink, and ignorance would take place and bloodshed would increase. *(Related by Al-Bukhari and Muslim).*

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : « إِنَّ مِنْ أَشْراطِ السَّاعَةِ أَنْ يَتَقارَبَ الزَّمانُ وَيَنقُصُ العِلْمُ وتَظْهَرُ الفِتَنُ ويُلْقَى الشُّحُّ ويَكْثُرُ الهَرَجُ قالُوا يا رسول الله وما الهَرَجُ ؟ قال : القَتْلُ القَتْلُ » [رواه البخاري (١/٢٩) في العلم ، باب من أجاب الفتيا بإشارة اليد والرأس ، ومسلم برقم ١٥٧ في العلم ، باب رفع العلم وقبضه وظهور الجهل والفتن في آخر الزمان ، وأبو داود برقم (٤٢٥٥) في الفتن ، باب ذكر الفتن ودلائلها]

Abu Huraira narrated that the Prophet of Allah (may peace be upon him) as saying: (When) the time would draw close to the Last Hour, knowledge would shrink, turmoil would be rampant,

misery would be put (in the hearts of the people) and bloodshed would increase. They said: What is Al-Harj? Thereupon he said: It is bloodshed and slaughter. *(Related by Al-Bukhari & Muslim, Abu Dawud).*

The religious knowledge would shrink through the gradual process of death of a series of religious scholars. The Prophet (may peace upon him) said:

عن عبد الله بن عمرو بن العاص ﷺ قال: سمعتُ رسول الله ﷺ يقول: « إِنَّ اللهَ لا يَقْبِضُ العِلْمَ إِنتِزاعاً يَنتَزِعُهُ مِنَ الْعِبادِ وَلكِن يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَماءِ حَتّى إِذا لَمْ يَبْقَ عالِماً اتَّخَذَ النّاسُ رُؤُوساً جُهّالاً فَسُئِلُوا فَأَفْتَوا بِغَيْرِ عِلْمٍ فَضَلُّوا وَأَضَلُّوا » [رواه البخاري (١/٣٣) في العلم، باب من كيف يقبض العلم ومسلم برقم ٢٦٧٣ في العلم، باب رفع العلم وقبضه وظهور الجهل]

Abdullah bin Amr bin As reported that he heard Allah's Messenger (may peace upon him) saying: Verily, Allah does not take away knowledge by snatching it from the people but He takes knowledge away by decreasing the scholars, so that when He leaves no scholar, people turn to ignorant leaders. Then if they were asked to deliver religious verdicts which they deliver without knowledge, they would stray, and lead others astray. *(Related by Al-Bukhari & Muslim).*



Minor Sign - 37

The time would draw so close to the Last Hour

The Last Hour will approach when: the people at the end of the time reach each other in respect of evil and perversions: the ages of the people become short; the days and nights pass quickly so that a year will be like a month, a month will be like a week, a week will be like a day, a day will be like an hour, and an hour will be like burning and combustion of palm leaves.

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : « إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَقَارَبَ الزَّمَانُ وَيَنْقُصَ العِلْمُ وَتَظْهَرَ الفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرَ الهَرَجُ قَالُوا يا رسول الله وما الهَرَجُ ؟ قال : القَتْلُ القَتْلُ » [رواه البخاري (٢٩/١) في العلم ، باب من أجاب الفتا بإشارة اليد والرأس ، ومسلم برقم ١٥٧ في العلم ، باب رفع العلم وقبضه وظهور الجهل والفتن في آخر الزمان ، وأبو داود برقم (٤٢٥٥) في الفتن ، باب ذكر الفتن ودلائلها]

Abu Huraira quoted the Prophet of Allah (may peace be upon him) as saying: (When) the time would draw close to the Last Hour, knowledge would shrink, turmoil would be rampant, misery would be put (in the hearts of the people) and bloodshed would increase. They said: What is Al-Harj? Thereupon he said: It is bloodshed and slaughter. *(Related by Al-Bukhari & Muslim , Abu Dawud).*

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : «لا تَقُومُ السَّاعَةُ حتّى يَتَقارَبُ الزّمانُ فَتَكُونُ السَّنَةُ كالشَّهْرِ ويَكُونُ الشَّهْرُ كالجُمُعَةِ وتَكُونُ الجُمُعَةُ كاليَوْمِ ويَكُونُ اليَوْمُ كالسَّاعَةِ وتَكُونُ السَّاعَةُ كإِحْراقِ السَّعَفَةِ » [حديث صحيح رواه الإمام أحمد في المسند (٢/٥٣٧) وابن حبان في صحيحه برقم (١٨٨٧) كما في الموارد وكلاهما من حديث أبي هريرة ﷺ وذكره الهيثمي في مجمع الزوائد (٧/٢٣١) وقال : رجاله رجال الصحيح ، وأشار إلى صحته شيخنا الألباني حفظه الله في صحيح الجامع برقم (٧٤٢٢)]

Abu Huraira quoted that the Prophet of Allah (may peace be upon him) as saying: The Last Hour will not happen until time draws close, a year will be like a month, a month will be like a week (Friday), a week (Friday) will be like a day, a day will be like an hour, and an hour will be like burning and combustion of palm leaves. *(A Sound Hadith, Related by Ahmed and Ibn Hibban).*

There will be small blessing in things, ages, or due to the sophisticated advancement of the transportation and communication, audio and video broadcasting systems etc.; the condition of the people in respect of perversion and disobedience to Allah will be nearly the same.

Allah the Exalted and Glorious said:

﴿ وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ ﴿٩٦﴾ ﴾ (الأعراف (٧) / الآية ٩٦) .

If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All Kinds of) blessings from heaven and earth; *(Holy Quran 7:96).*

In fact, the blessings in ages, sustenance, and growth depend upon the strong belief, following the commandments of Allah, and avoiding what He has forbidden.

The possible meaning of "drawing closeness of ages and time" is the lack of blessings in everything including time, as indicated by Ibn Hajar *(ref. Fath-ul-Bari (13/16-17) Kitab Al-Fitan).*



Minor Sign - 38
A man would wish to be in the grave of his brother

The Prophet (peace be upon him) prophesied that the Last Hour would not come until a man would pass by a grave and wish that he should be in the place of the dead because of this calamity.

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : «لا تَقُومُ السّاعَةُ حَتّى يَمُرُّ الرَّجُلُ بِقَبْرِ الرَّجُلِ فَيَقُولُ: يا لَيْتَني مَكانَهُ »[رواه البخاري (٨/١٠٠) في الفتن ، باب لا تقوم الساعة حتى يغبط أهل القبور ، ومسلم برقم ١٥٧م٣ في الفتن وأشراط الساعة ، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل فيتمنى أن يكون مكان الميت من البلاء]

Abu Huraira quoted the Prophet of Allah (may peace be upon him) as saying: The Last Hour would not come until a man would pass by a grave of another man and he would say: I wish I were in his place. (Related by Al-Bukhari & Muslim)

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ :«وَالّذي نَفْسي بِيَدِه لا تَذْهَبُ الدُّنْيا حَتّى يَمُرُّ الرَّجُلُ عَلَى الْقَبْرِ فَيَتَمَرَّغُ عَلَيْهِ ويَقول: يَا لَيْتَنِي كُنتُ مَكانَ صاحِبُ هذا القَبْر ولَيْسَ به الدّينُ إلاّ البَلاء » [رواه مسلم برقه (١٥٧) في الفتن وأشراط الساعة، باب لا تقوم حتى يمر الرجل بقبر الرجل فيتمنى أن يكون مكان الميت من البلاء]

Abu Huraira quoted the Prophet of Allah (may peace be upon him) as saying: By Him, in Whose hand is my life, the world would not come to an end until a man would pass by a grave, would roll over it, and express the desire that he should be in the place of the dead of that grave, not because of religious reasons but because of calamity. *(Related by Muslim).*

In fact, a man who wishes to die and be placed in his brother's grave is not because of any religious reasons but because of continuous calamity and increasing affliction and trials faced by him. From this Hadith, there is an indication that a man would wish to die because of religious reasons and to be close to the Allah.

The Prophet (may peace be upon him) said:

عن أنس قال : قال رسول الله ﷺ : «لاَ يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِضُـرٍّ نَـزَلَ بِـهِ فَإِنْ كَانَ لاَ بُدَّ مُتَمَنِّيًا فَلْيَقُلْ : "اَللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي" » [رواه البخاري (١٥٥/٧) في الدعاء ، باب الدعاء بالموت والحياة ، ومسلم برقم ٢٦٨٠ في الذكر والدعاء ، باب كراهة تمني الموت لضر نزل به]

Anas bin Malik quoted Allah's Messenger (may peace be upon him) said: None of you should desire the death because of a damage has befallen him. But if there is no other help to it, then say: O Allah, keep me alive as long as there is goodness in life for me and bring death to me when there is goodness in death for me. *(Related by Al-Bukhari and Muslim).*

The restriction to desire to die indicated in this Hadith is due to worldly affairs or disturbances either to himself or his wealth etc. But, if there is any kind of affliction threatening his religion, then

there is no harm to desire death as Prophet (peace be upon him) indicated in his famous supplication:

«وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ» (قطعة من حديث صحيح أخرجه أحمد برقم (٣٤٨٤) والترمذي برقم (٣٢٣١) من حديث ابن عباس)

Narrated Ibn Abbas: (O Allah!) If you decide to bring an affliction to people then bring death to me as being in no fascinated way. *[Sound Hadith, Related by Ahmad and At-Tirmudi].*



Minor Sign - 39
Al-Madinah Al-Munawwarah expels all bad persons

There will be a time in which a number of conquests and victories will take place in civilized countries around the world. Thus Allah will ordain to send calamity, drought and fear to the city of the Prophet (peace be upon him). Of course, this is a trial to be a test of the believers residing at Al-Madinah Al-Munawwarah, so that the weak-believers and evil doers migrate and cross the country in a way to more secured and entertained places in the world. In other words, in Al-Madinah Al-Munawwarah the remaining people will be only the righteous and God-fearing who show more patient in the promised status of believers both from Allah and the Prophet (peace be upon him). This phenomenon will be a clear indication of the approach of the Last Hour.

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَدْعُو الرَّجُلُ ابْنَ عَمِّهِ وَقَرِيبَهُ : هَلُمَّ إِلَى الرَّخَاءِ ، هَلُمَّ إِلَى الرَّخَاءِ ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ ، وَالَّذِي نَفْسِي بِيَدِهِ ، لاَ يَخْرُجُ مِنْهُمْ أَحَدٌ رَغْبَةً عَنْهَا إِلاَّ أَخْلَفَ اللهُ فِيهَا خَيراً مِنْهُ ، أَلاَ وَإِنَّ الْمَدِينَةَ كَالْكِيرِ تُخْرِجُ الْخَبِيثَ ، لا تَقُومُ السَّاعَةُ حَتَّى تَنْفِي الْمَدِينَةُ شِرَارَهَا، كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ » [رواه مسلم في صحيحه برقم ١٣٨١ في الحج ، باب المدينة تنفي شرارها]

Abu Huraira quoted the Prophet of Allah (may peace be upon him) as saying: A time will come for the people (of Al-Medinah Al-Munawwarah) when a man will invite his cousin and any other near relation: Come (and settle) at (a place) where living is cheap, come to where there is plenty, but Al-Medinah Al-Munawwarah will be better for them; would they know it! By Him in Whose Hand is my life, no one amongst them would go out (of the city) with a dislike for it, but Allah would make his successor in it someone better than he. Behold, Al-Medinah Al-Munawwarah is like a furnace which eliminates from it the impurities. And the Last Hour will not come until Median banishes its evil just (bad people) as furnace removes the alloy (impurities) from iron. *(Related by Muslim).*

It implies that Al-Medinah Al-Munawwarah will become the invincible stronghold of Islam and Muslims' armies of the city will conquer other towns and make them an integral part of the Islamic State, with its center at Al-Medinah Al-Munawwarah.

عن سفيان بن أبي زهير قال: سمعت رسول الله ﷺ يقول : «**يفتح اليمن فيأتي قوم يبسّون فيتحمّلون بأهليهم ومن أطاعهم والمدينة خير لهم لو كانوا يعلمون ثم يفتح الشام فيأتي قوم يبسّون فيتحمّلون بأهليهم ومن أطاعهم والمدينة خير لهم لو كانوا يعلمون ثم يفتح العراق فيأتي قوم يبسّون فيتحمّلون بأهليهم ومن أطاعهم والمدينة خير لهم لو كانوا يعلمون** » [رواه البخاري (٢/٢٢١) في فضائل المدينة ، باب من رغب عن المدينة ، ومسلم في صحيحه برقم ١٣٨٨ في الحج ، باب الترغيب في المدينة عند فتح الأمصار ، والموطأ (٢/٨٨٧) في الجامع ، باب ما جاء في سكنى المدينة والخروج منها]

Sufyan bin Abu Zuhair heard that Allah's Messenger (peace be on him) had said: Yemen will be conquered and some people will go away (to that country) driving their camels and carrying their families on them and those who are under their authority, while Al-Medinah Al-Munawwarah is better for them if they were to know it. Then Syria will be conquered and some people will go away (to that country) driving their camels and carrying their families on them and those who are under their authority, while Al-Medinah Al-Munawwarah is better for them if they were to know it. Then Iraq will be conquered and some people will go away (to that country) driving their camels and carrying their families on them and those who are under their authority, while Al-Medinah Al-Munawwarah is better for them if they were to know it. *(Related by Al-Bukhari , Muslim and Muwatta).*

This Hadith relates an important prophecy of the Holy Prophet (may peace be upon him) about the conquest of Syria, Yemen and Iraq, which crystallized into reality during the Caliphate of the Righteous Caliphs.

It must be made clear in this connection that Allah's Apostle (may peace be upon him) did not appreciate Muslims leaving the city of Al-Medinah Al-Munawwarah purely for material comforts. It is a city where the Holy Prophet (may peace be upon him) received the major part of his revelations, where he established an ideal Islamic State and society. Thus it is a blessed city. But it does not mean that none is allowed to go out of this city under any circumstances. One is permitted to do so for the sake of propagation of Islam, Jihad, and for trade and business.

This situation will be possible either during the Prophet's (may peace be upon him) time or will be in Ad-Dajjal's period, according to the view of Ibn Hajar.

The first opinion is backed by the Prophet's (may peace be upon him) saying:

عن جابر ﷺ قال : «جاء أعرابيٌّ إلى النبي ﷺ فبايعه على الإسلام فجاء من الغد محموماً فقال : أقلني ، فأبى ثلاث مرار ، فقال : المدينة كالكير تنفي خبثها وتنصع طيبها» رواه البخاري (٤/٩٦) مع الفتح في كتاب فضائل المدينة ، باب المدينة تنفي الخبث .

Narrated Jabir: A Bedouin came to the Prophet (may peace be upon him) and gave a pledge of allegiance upon embracing Islam. The next day he came down with fever and said (to the Prophet (may peace be upon him), "Please cancel my pledge (of embracing Islam and of emigrating to Al-Medinah Al-Munawwarah)." The Prophet (may peace be upon him) refused (that request) three times and said, "Al-Medinah Al-Munawwarah is like a furnace, it expels out the impurities (bad persons) and selects the good ones and makes them perfect." *(Related by Al-Bukhari).*

The second time is the period of Ad-Dajjal.

عن أنس بن مالك ﷺ عن النبي ﷺ قال: «ليس من بلد إلا سيطأه الدجال إلا مكة والمدينة ليس له من نقابها نقب إلا عليه الملائكة صافّين يحرسونها ثم ترجف المدينة بأهلها ثلاث رجفات فيخرج الله كل كافر ومنافق» (رواه البخاري كتاب فضائل المدينة باب لا يدخل الدجال المدينة (٤/٩٥) مع الفتح)

Narrated Anas bin Malik: The Prophet (may peace be upon him) said, "There will be no town which Ad-Dajjal will not enter except Holy Makkah and Al-Medinah Al-Munawwarah, and there will be

no entrance (road) (of both Holy Makkah and Al-Medinah Al-Munawwarah) but the angels will be standing in rows guarding it against him, and then Al-Medinah Al-Munawwarah will shake with its inhabitants thrice (i.e. three earth-quakes will take place) and Allah will expel all the non-believers and the hypocrites from it." [Related by Al-Bukhari).

As far as the rest of time between these two periods, there is no significance in this regard, because a number of very importance companions of the Prophet (may peace be upon him) moved from Al-Medinah Al-Munawwarah and settled in various parts of the Islamic world. Of them, Mua'th bin Jabal, Abu 'Ubaidah Al-Jarrah, 'Abdullah Ibn Masu'd, and their followers are few names who moved out of Al-Medinah Al-Munawwarah. While, in a later stage 'Ali bin Abu Talib, Talha bin 'Ubaidillah, Zubair bin Al-'Awwam, 'Ammar and other also left Al-Medinah Al-Munawwarah.

There will be a whole exit and expel of all inhabitants of Al-Medinah Al-Munawwarah during the Last Hour.

عن أبي هريرة ﷺ قال: سمعت رسول الله ﷺ يقول: «تتركون المدينة على خير ما كانت لا يغشاها إلا العواف يريد عوافي السّباع والطير وآخر من يحشر راعيان من مُزينة يريدان المدينة ينعقان بغنمهما فيجدانها وحشاً حتى إذا بلغا ثَنِيَّةَ الوداع خرّا على وجوههما» رواه البخاري، كتاب فضائل المدينة، باب من رغب عن المدينة (٤/٨٩-٩٠ - مع الفتح).

Narrated Abu Huraira: I heard Allah's Apostle (may peace be upon him) saying, "The people will leave Al-Medinah Al-Munawwarah in spite of the best state it enjoys, and none except the wild birds and the beasts of prey will live in it, and the

last persons who will die will be two shepherds from the tribes of Muzainah, who will be driving their sheep towards Al-Medinah Al-Munawwarah, but will find no body in it, and when they reach the valley of Thaniyyah-al-Wada', they will fall down on their faces dead." *(Related by Al-Bukhari).*

From the light of above Hadiths, the final exit and complete flight of all inhabitants of Al-Medinah Al-Munawwarah will take place only after the appearance of Ad-Dajjal, coming down of the Prophet Jesus (peace be upon him), and a huge fire breaking out, and the assembly and resurrection of every body there.



Minor Sign - 40

The euphrates uncovers a treasure of gold

The last hour would not come before the Euphrates uncovers a mountain of gold.

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: إنّ رسول الله ﷺ قال:«لاَ تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفُرَاتُ[1] عَنْ جَبَلٍ مِنْ ذَهَبٍ يَقْتَتِلُ النَّاسُ عَلَيْهِ فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ : لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو» [رواه البخاري (٨/١٠٠) في الفتن ، باب خروج النار ، ومسلم في صحيحه برقم ٢٨٩٤ في الفتن ، باب لا تقوم الساعة حتى يحسر الفرات عن كنز ، والترمذي برقم (٢٥٧٢) في صفة الجنة ، باب رقم (٢٦)]

١- (الفُرَات) : نهر عظيم مخرجه فيما زعموا من أرض أرمينية ، ثم يدخل بلاد الروم إلى ملطية ويصب فيها أنهار صغار ، ثم يمر بالرقة ، ثم يصير أنهاراً تسقي زروع السواد بالعراق ، ويلقي بادحلة قرب واسط ، ثم يصبان في خليج العرب (بحر الهند سابقاً).

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: The Last Hour would not come before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each hundred would die but every man amongst them would say that perhaps he would be the one who would be saved (survived, and thus possess this gold). *(Related by Al-Bukhari Muslim and At-Turmuzi).*

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: إنّ رسول الله ﷺ قال:«يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ فَمَنْ حَضَرَهُ فَلاَ يَأْخُذْ مِنْهُ شَيْئاً» [رواه البخاري (٨/١٠٠) في الفتن ، باب خروج النار ، ومسلم في صحيحه برقم ٢٨٩٤ في الفتن ، باب لا تقوم الساعة حتى يحسر الفرات عن كنز ، ورواه أيضاً أبوداود برقم (٤٣١٣) في الملاحم ، باب في حسر الفرات عن كنز ، والترمذي برقم (٢٥٧٢) في صفة الجنة ، باب رقم (٢٦)]

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: "The Euphrates would soon uncover a mountain of gold, but he who is present there should not take any thing from that." (*Related by Al-Bukhari, Muslim, Abu Dawud and At-Turmizi).*

It would be either seized by his rivals or he would squander that in sinful pursuit, so, if anyone see that, he should not get near it and should not take anything out of that. This Hadith indicates that a treasure of gold will be found in the Euphrates when the Last Hour approaches. But this will be a sign of Resurrection. Hence the Prophet (may peace be upon him) forbade the Muslims not to take the treasure as they must concentrate on the things of the Hereafter.

Abundance of wealth will give rise to rivalries amongst the members of the Islamic society and most of them, driven by a strong desire to possess wealth, will fight against one another for its possession. The Prophet (peace be upon him) said:

عن عبد الله بن الحارث بن نوفل قال: كُنْتُ وَاقِفاً مَعَ أُبَيِّ بْنِ كَعْبٍ فَقَالَ : لاَ يَزَالُ النَّاسُ مُخْتَلِفَةً أَعْنَاقُهُمْ فِي طَلَبِ الدُّنْيَا قُلْتُ: أَجَلْ . قَالَ : إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يُوشِكُ الْفُرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ فَإِذَا سَمِعَ بِهِ النَّاسُ سَارُوا

إِلَيْهِ فَيَقُولُ مَنْ عِنْدَهُ: لَئِنْ تَرَكْنَا النَّاسَ يَأْخُذُونَ مِنْهُ لَيَذْهَبَنَّ بِهِ كُلِّهِ قَالَ فَيَقْتَتِلُونَ عَلَيْهِ فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ» [رواه مسلم في صحيحه برقم (٢٨٩٥) في الفتن ، باب لا تقوم الساعة حتى يحسر الفرات عن جبل من ذهب]

Abdullah bin Harith bin Naufal reported: I was standing along with Ubayy bin Ka'b and he said: The opinions of the people differ in achieving the worldly ends. I said: Yes, of course. Thereupon he said: I heard Allah's Messenger (may peace be upon him) saying: "The Euphrates would soon uncover a mountain of gold and when the people would hear about it, they would flock towards it but if we let people take from that (treasure) they (would say): If we allow these persons to take out of it they would take it all. So they would fight and ninety-nine out of one hundred would be killed". *(Related by Muslim)*

Some thinkers suggests that the uncovering a mountain of gold or treasure by Euphrates is actually a metaphorical expression from stating the fact that the river Euphrates would prove to be an effective means for improving the wealth of the country may it be in the form of agriculture, industry, irrigation, fisheries etc. The Roman Empire not only grew immensely rich in food-stuff, in fruits, in grass, but also in the dainties of life. "The most remote countries", says Gibbon, "of the ancient world were ransacked to supply the pomp and delicacy of Rome" (The Decline And Fall Of Roman Empire, Abridgment by D. M. Low, page 27). While some other contemporary scholars view the export of petrol or crude oil from the Euphrates to be so. All these views are their own, based on no evidence, to prove it and are categorically baseless arguments, simply because oil or petrol and gold are entirely different materials since the Prophet (may peace be

upon him) clearly indicated the discovery of gold by name, and he fixed the site as Euphrates, while he forbade taking anything out of it and not approaching it as well. The Prophet (may peace be upon him) has already indicated there to be fighting and killing in picking up the gold from that particular site. This prohibition and fighting is no more applicable to petrol or oil sites.



Minor Sign - 41
The land of Arabia becomes meadows and rivers

An abundance of wealth would make the Arabs idle and lethargic, and love for material wealth would make them jealous of one another leading to warfare. They would, therefore, pay no attention to agriculture. The whole of Arabia would thus become water land and turn into meadows and pasture. With the negligence of agriculture, the water would also remain unutilised and would continue to flow within the banks of rivers.

The Prophet (may peace be upon him) prophesied that the dried and deserted lands of Arabia which no herbage has grown therein would become full of grassland and stream.

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: إنّ رسول الله ﷺ قال: «لاَ تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ فِيكُمُ الْمَالُ وَيَفِيضَ حَتَّى يَخْرُجَ الرَّجُلُ بِزَكَاةِ مَالِهِ فَلاَ يَجِدُ أَحَدًا يَقْبَلُهَا مِنْهُ وَحَتَّى تَعُودَ أَرْضُ الْعَرَبِ مُرُوجًا[1] وَأَنْهَارًا» [رواه مسلم في صحيحه برقم ١٥٧م١ في الزكاة، باب الترغيب في الصدقة قبل أنه لا يوجد من يقبلها، والإمام أحمد في مسنده برقم (٨٨١٩)]

١- (المُرُوج): جمع مرج، وهو الفضاء الواسع (لسان العرب ٢/٣٦٤).

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: The Last Hour will not come before wealth becomes abundant and over-flowing, so much so that a man takes Zakat out of his property and cannot find anyone to accept

it from him, and till the land of Arabia becomes meadows and rivers. *(Related by Muslim and Imam Ahmad).*

Some scholars suggest that the miraculous return of Arabian lands to meadows and rivers is systematically stirring and going on everywhere in the modern Arabian lands through a multitude of scientific methods of cultivation and horticulture, landscaping, farming activities, and excavation of wells and agricultural works are taking place. These are factors behind the prophecy of meadows and rivers of Arabian desert lands.

From the above Hadith, it is very clear that in Arabian Peninsula's lands contain more than adequate water resources, and even lakes and rivers, from which a green and agricultural land could be produced instead of deserts. This is certainly a miracle as prophesied by the Prophet (may peace be upon him) at the Tabuk Holy Struggle.

The Prophet (peace be upon him) said:

عن مُعاذ بن جَبَل قال: خرجنا مع رسول الله ﷺ عام غزوة تبوك فكان يجمع الصلاة فصلّى الظُّهر والعَصْر جميعاً والمغرب والعشاء جميعاً حتّى إذا كان يوماً أَخَّرَ الصَّلاةَ ثمّ خرج فصلّى الظُّهر والعصر جميعاً ثم دخل ثم خرج بعد ذلك فصلّى المغرب والعشاء جميعاً ثم قال: «إِنَّكُم سَتَأْتُونَ غَدًا إِنْ شَاءَ اللهُ عَيْنَ تَبُوكَ وَإِنَّكُمْ لَنْ تَأْتُوهَا حَتَّى يُضْحِيَ النَّهَارُ فَمَنْ جَاءَهَا مِنْكُمْ فَلاَ يَمَسَّهَا مِنْ مَائِهَا شَيْئًا حَتَّى آتِيَ» فجئناها وقد سبقنا إليها رجلان والعينُ مثل الشِّراك تبضُّ بشيءٍ من ماءٍ قال فسألهما رسولُ الله ﷺ: «هَلْ مَسَسْتُمَا مِنْ مَائِهَا شَيْئًا؟» قالا : نعم فسبَّهُما النبيُّ ﷺ وقال لهما ما شاء

الله أن يقول قال ثم غَرَفُوا بأيديهم من العين قليلاً قليلاً حتّى اجتمع في شيءٍ قال وغسل رسول الله ﷺ فيه يديه ووَجْهَهُ ثم أعاده فيها فجرت العينُ بماء مُنْهَمِر أو قال غزير - شكّ أبو عليّ أيُّهُما قال - حتّى استقى الناس ثم قال : «يُوشِكُ يَا مُعَاذُ! إِنْ طَالَتْ بِكَ حَيَاةٌ أَنْ تَرَى مَا هَهُنَا قَدْ مُلِئَ جِنَانًا» . [رواه مسلم في صحيحه برقم ١٨٧٠٦١ في كتاب الفضائل ، باب معجزات النبي ﷺ]

Mua'th bin Jabal reported that he went along with Allah's Apostle (may peace be upon him) in the expedition of Tabuk and he (the Holy Prophet) combined prayers. He offered the noon and afternoon prayers together and the sunset and night prayers together and on the other day he deferred the prayers; he then came out and offered the noon and afternoon prayers together. He then went in and (later on) came out and then offered the sunset and night prayers together and then said: "God willing, you would reach by tomorrow the fountain of Tabuk and you should not come to that until it is dawn, and he who amongst you happens to go there should not touch its water until I come." We came to that and two men amongst us reached that fountain ahead of us. It was a thin flow of water like a shoe lace. Allah's Messenger (may peace be upon him) asked them whether they had touched the water. They said: Yes Allah's Apostle (may peace be upon him) scolded them, and he said to them what he had to say by the will of Allah. The people then took water of the fountain in their palms until it became somewhat plentiful and Allah's Messenger (may peace be upon him) washed his hands and his face too in it, and then took it again in that (fountain) and there gushed forth abundant water from that fountain until all the people drank to their fill. He then said: "Mua'th, it is hoped that if

you live long you would see its water irrigating bounteous the gardens." *(Related by Muslim).*

From the above Hadith we are clearly seeing a complete greening of lands everywhere in Tabuk, full of irrigations and beautiful gardens.



Minor Sign - 42
Reality of visions (dreams) of the believers

The truth and reality of the dreams of the faithful believers is a sign of approaching the Last Hour. The accuracy of visions becoming reality is more fruitful and true in the maximum number of cases.

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: إنّ رسول الله ﷺ قال: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا المؤمن تكذب، ورؤيا المؤمن جزء من ستة وأربعين جزءًا من النبوة» وما كان من النبوة فإنّه لا يكذب [رواه البخاري (١٢/٤٠٤) مع الفتح ، في التعبير ، باب القيد في المنام]

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of the forty-six parts of the Prophethood. And whatever belongs to the Prophethood can never be false. *(Related by Al-Bukhari).*

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: إنّ رسول الله ﷺ قال: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا المؤمن تكذب ، وأصدقكم رؤيا أصدقكم حديثاً ، ورؤيا المؤمن جزء من خمس وأربعين جزءًا من النبوة. والرؤيا ثلاثة : فرؤيا الصالحة بُشرى من الله ورؤيا تحزينٌ من الشيطان ورؤيا مما يُحدّثُ المرءُ نفسَه فإن رأى أحدُكم ما يكرهُ فليقم

فليُصَلِّ ولا يُحدِّثْ بها النّاسَ» قال «وأحبُّ القيدَ وأكره الغُلَّ»[رواه البخاري (١٢/٤٠٤ مع الفتح ، في التعبير ، باب القيد في المنام ، ومسلم برقم (٢٢٦٣) في الرؤيا ، وأبو داود برقم (٥٠٩٩) في الأدب ، باب ما جاء في الرؤيا ، والترمذي (٢٢٧١) في الرؤيا ، باب أن الرؤيا جزء من ستة دلود بين جزءاً من النبوة]

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: "When the time draws near (when the Resurrection is near), a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech, for the vision of a Muslim is the forty-fifth part of Prophethood, and dreams are of three types: one good dream which is a sort of glad tidings from Allah; the evil dream which causes pain is from Satan; and the third one is a suggestion of one's own mind; so if any one of you sees a dream which he does not like, he should stand up and offer prayer and he should not relate it to people, and he said: I love to see fetters (in the dream), but I dislike wearing of necklaces, for the fetters are (indications of) one's steadfastness in religion." *(Related by Al-Bukhari, Muslim, Abu Dawud, and Tirmudhi).*

What we learn from the Quran and Sunnah is that dreams are mainly of three types. One is the dream or the vision of the Prophets. The dreams are always true as these are revelations from God to His Messengers (Allah be pleased with them). Prophethood ended with the prophet (may peace be upon him). He was the final Prophet. No other prophet will come after him. Yet a part of Prophecy is left. There is a good vision which a Muslim has in his sleep. This also shows that a true vision was a part of Prophecy. Many other traditions indicate that the Prophet (may peace be upon him) had true visions before his commission. The Prophecy is composed of forty-six qualities or

things. A good vision of a Muslim is one of them, or a part of the knowledge of Prophecy.

So far as dreams of ordinary persons are concerned, these can be divided into two kinds: One, the vision seen by the noble and pious men in a state of mind when ,even in sleep, the lower elements in the soul are dominated by the noble elements in man. Thus their dreams represent a truth. These types of dreams have been labeled the forty-fifth or forty-sixth or even seventieth part of Prophecy. These cannot be called authentic prophecies because no other human being, beside the Prophets, can have complete control over his lower elements in the state of sleep and thus remain absolutely free from its effects. There is, however, no denying the fact that unconscious mind of the noble and pious man is dominated by noble longings and desires; he, therefore, receives in the dream suggestion from the Divine, but this suggestion is never held to be immune from error as is the case with the prophetic suggestion of the prophets. The second type of dream, which has been called *HULM* in the Quran and the Sunnah, is in fact the expression of one's suppressed camal desires. Such dreams are in fact the reflection of unpleasant experiences stocked in the unconscious mind in the past or in the present, but there are other dreams which foreshadow coming events.

The Prophet (peace be upon him) said:

عن أبي هريرة ﷺ قال: سمعتُ رسول الله ﷺ يقول: «لم يَبْقَ من النُّبوّةِ إلاّ المُبَشِّرات» قالوا: وما المُبَشِّرات؟ قال: «الرُّؤيا الصّالحة»[رواه البخاري (٢١٧٨) - مع مختصر البخاري ، في التعبير ، باب المبشرات]

Abu Huraira reported that I heard Allah's Messenger (may peace be upon him) saying: "Nothing is left from the Prophethood except the glad tidings." They asked, "What are glad tidings?" He replied, "Righteous good dreams (that convey glad tidings)." *(Related by Al-Bukhari).*



Minor Sign - 43
Muslims fight against jews and they kill jews

In the Last Hour Muslims will fight with Jews. Since the Jews are an integral part of army of the Dajjal, Muslims are the soldiers of the Prophet Jesus (peace be upon him), will fight each other and the Muslims will become triumphant until even a stone or tree would say: Come here, Muslim, there is a Jew hiding behind me; kill him. This is a sign of approaching the Last Hour.

The Prophet (peace be upon him) said:

عن ابن عمر عن النبي ﷺ قال: «لَتُقَاتِلُنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ حَتَّى يَقُولَ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ فَتَعَالَ فَاقْتُلْهُ»[رواه مسلم (٢٩٢١)]

Ibn Umar reported that Allah's Messenger (may peace be upon him) said: "You will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew (hiding behind me); kill him". *(Related by Muslim).*

عن ابن عمر عن النبي ﷺ قال: «تُقَاتِلُكُمُ الْيَهُودُ فَتُسَلَّطُونَ عَلَيْهِمْ حَتَّى يَقُولَ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ»[رواه مسلم (٢٩٢١م٣)]

Ibn Umar reported that Allah's Messenger (may peace be upon him) said: "The Jews will fight against you and you will gain victory over them and the stone will say: Muslim, there is a Jew behind me; kill him". *(Related by Muslim).*

عن أبي هريرة أن رسول الله ﷺ قال: «لاَ تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ فَيَقُولُ الْحَجَرُ أَوِ الشَّجَرُ يَا مُسْلِمُ يَا عَبْدَ اللهِ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ إِلاَّ الْغَرْقَدَ[1] فَإِنَّهُ مِنَ شَجَرِ الْيَهُودِ» [رواه مسلم (٢٩٢٢)]

(١) الغرقد: نوع من شجر الشوك، معروف ببلاد المقدس، وهناك يكون قل للحال ولليهود. (شرح مسلم (١٨/٤٥).

Abu Hurairah reported that Allah's Messenger (may peace be upon him) said: The Last Hour would not come unless the Muslims fight against the Jews and the Muslims kill them and the Jews will hide themselves behind stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad[1] will not say, this is, for it is the tree of the Jews. *(Related by Muslim).*

1. GHARQAD: It is a thorny tree found in the suburbs of Bait-ul-Maqdis, and gives great pain when it is touched.

Muslims have fought with Jews several times from the time of the Prophet (may peace be upon him) and the Muslims expelled the Jews from the Arabian lands and evacuated them from the Hijaz, according to the prophecy of the Messenger of Allah (may peace be upon him).

عن عمر ابن الخطاب أنه سمع رسول الله ﷺ يقول: «لأُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ حَتَّى لاَ أَدَعَ إِلاَّ مُسْلِمًا» [رواه مسلم (١٧٦٧) كتاب الجهاد والسير، باب إخراج اليهود والنصارى من جزيرة العرب]

It has been narrated by Umar bin Al-Khattab that he heard the Messenger of Allah (may peace be upon him) saying: "I will

expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslims." *(Related by Muslim).*

Some scholars believe that since Arabia was the central place of the Islamic state, where the society was organized in its ideal form, the presence of the Christians and Jews presented so many obstacles in the way, that they were asked to shift to other lands and this shifting was done in the most benevolent manner which one can possibly expect.

However, this expulsion or fight that took place during the Prophet's (may peace be upon him) time was not a part of the approaching the Last Hour. Because the Prophet (may peace be upon him) said that the fight in question will take place when the Dajjal appears and the Prophet Jesus (may peace be upon him) descends.



Minor Sign - 44
Flight, plunder and little black trials

The Prophet (peace be upon him) foretold three signs of approaching the Last Hour before the appearance of Dajjal: 1) affliction of flight and plunder, 2) affliction of long enlasting bounties, and 3) little black trials. If these three signs happened then the arrival of Ad-Dajjal can be expected. The Prophet (may peace be upon him) said:

عن عبد الله بن عمر بن الخطاب ﷺ قال: كُنَّا قعوداً عند رسول الله ﷺ فذكر الفتن، فأكثروا في ذكرها حتى ذكر فتنة الأحلاس[1] فقال قائل: يا رسول الله ما فتنة الأحلاس؟ قال: «**هي هَرَبٌ وَحَرَبٌ ، ثم فتنة السَّرَّاء دخناً[2] من تحت قدم رجل من أهل بيتي، يزعم أنه مني، وليس مني، إنما أوليائي المتقون، ثم يصطلح الناس على رجل كَوَرِكٍ على ضلع[3] ، ثم فتنة الدهيماء[4]، لا تدع أحداً من هذه الأمة إلا لطمته، فإذا قيل: انقضت، تمادت ، يصبح الرجل فيها مؤمناً، ويمسي كافراً حتى يصير الناس إلى فسطاطين: فسطاط إيمان لا نفاق فيه، وفسطاط نفاق لا إيمان فيه، فإذا كان، ذلكم، فانتظروا الدجال من يومه، أو من غدٍ**» [رواه الإمام أحمد في المسند (١٣٣/٢) ، وأبو داود برقم (٤٢٤٢) في الفتن ، باب ذكر الفتن ودلائلها ، والحاكم في المستدرك (٤٦٦/٤) وصححه ووافقه الذهبي]

١- (فتنة الأحلاس) - إنما أضيفت الفتنة إلى الأحلاس لدوامها وطول لبثها ، ويحتمل أن يكون شبهه بالأحلاس لسواد لونها وظلمتها .

٢- (دخنا) = يريد بذلك أنها تثور كالدخان من تحت قدميه .

٣- (الحرب) = ذهاب المال والأهل .

٤- (كورك على ضلع) = هو مثل ، ومعناه : الأمر الذي لا يثبت ولا يستقيم ، لأن الضلع لا يقوم بالورك ولا يحمله ، ويريد بذلك في الحديث أن هذا الرجل غير خليق للملك ولا مستقل به .

٥- (الدهيماء) = يريد الذم بتلك الفتنة لشدة شرورها .

Abdullah bin Umar said: When we were sitting with the Apostle of Allah (may peace be upon him), he mentioned periods of trials (*fitan)*, mentioning many of them, and when he mentioned the one when people should keep to their houses, some asked him: Apostle of Allah (may peace be upon him), what is the trial (fitan) of keeping to the houses? He replied: "It will be flight and plunder. Then will come a testing which is pleasing, its murkiness is due to the fact that it is raised by a man from the people of my house who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib. Then there will be the little black trial in which none of this community will leave without giving him a slap and when people say that it is finished, it will be extended. During it, a man will be a believer in the morning and an infidel in the evening, so that the people will be in two camps: the camp of faith which will contain no hypocrisy, and the camp of hypocrisy which will contain no faith. When that happens, expect the Antichrist (Dajjal) that day or the next." *(A sound and authenticate Hadith. related by Imam Ahmad, Abu Dawud and Al-Hakim).*

To overcome such kind of afflictions, everyone should be well-equipped with required Islamic religious informations from the Quran and the Sunnah as well as to maintain a sincere fear of

God. Fear is of many kinds: (1) the abject fear of the coward, (2) the fear of a child or an inexperienced person in the face of an unknown danger; (3) the fear of a reasonable man who wishes to avoid harm to himself or to people whom he wishes to protect; (4) reverence which is akin to love, for it fears to do anything which is not pleasing to the object of love. The first is unworthy of man; the second is necessary for one immature; the third is a manly precaution against evil as long as it is unconquered; and the fourth is the seed-bed of righteousness. Those mature in faith cultivate the fourth: at earlier stages, the third or the second may be necessary; they fear, but not the fear of Allah. The first is the feeling of which anyone should be ashamed. Our whole being should be permeated with Islam: it is not a mere veneer or outward show.

Allah the Glorious and Exalted said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلاَ تَمُوتُنَّ إِلاَّ وَأَنتُم مُّسْلِمُونَ ﴿١٠٢﴾﴾

سورة آل عمران (٣) / الآية ١٠٢ .

"O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam." *(Holy Quran 3:102).*

It is recommended that pilgrims come with provisions, so that they are not compelled to resort to begging. But, as usual, our thought is directed at once from the physical to the spiritual. If provisions are required for a journey on earth, how much more important to provide for the final journey into the future world? The best of such provisions is right conduct, which is the same as the fear of Allah.

Allah the Glorious and Exalted said:

﴿ وَ تَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ﴿١٩٧﴾ ﴾ - سورة البقرة (٢) / الآية ١٩٧ .

"And take a provision (with you) for the journey, but the best of provisions is right conduct." *(Holy Quran 2:197).*



Minor Signs - 45
Inanimate and Inorganic bodies will talk to humans

The talking of inanimate and inorganic bodies, particularly stones and trees, to human being will be true and real. During the fighting of Muslims with the Jews which will take place as a sign of approaching the Last Hour, a stone or tree will say: Come here, Muslim, there is a Jew hiding behind me; kill him. This is also a sign of approaching the Last Hour.

The Prophet (peace be upon him) said:

عن ابن عمر عن النبي ﷺ قال:«لَتُقَاتِلُنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ حَتَّى يَقُولَ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ فَتَعَالَ فَاقْتُلْهُ»[رواه مسلم (٢٩٢١)]

Ibn Umar reported that Allah's Messenger (may peace be upon him) said: "You will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew (hiding behind me); kill him". *(Related by Muslim).*

عن ابن عمر عن النبي ﷺ قال: «تُقَاتِلُكُمُ الْيَهُودُ فَتُسَلَّطُونَ عَلَيْهِمْ حَتَّى يَقُولَ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ»[رواه مسلم (٢٩٢١م٣)]

Ibn Umar reported that Allah's Messenger (may peace be upon him) said: "The Jews will fight against you and you will gain victory over them and the stone will say: Muslim, there is a Jew behind me; kill him".*(Related by Muslim).*

عن أبي هريرة أن رسول الله ﷺ قال:«لاَ تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلُ الْمُسْلِمُونَ الْيَهُودَ فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ فَيَقُولُ الْحَجَرُ أَوِ الشَّجَرُ يَا مُسْلِمُ يَا عَبْدَ اللهِ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ إِلاَّ الْغَرْقَدَ[1] فَإِنَّهُ مِنَ شَجَرِ الْيَهُودِ»[رواه مسلم (٢٩٢٢)]

(١) الغرقد : نوع من شجر الشوك ، معروف ببلاد المقدس ، وهناك يكون قتل الدجال واليهود . (شرح مسلم(١٨/٤٥) .

Abu Hurairah reported that Allah's Messenger (may peace be upon him) said: The Last Hour will not come unless the Muslims fight against the Jews and the Muslims would kill them and the Jews will hide themselves behind stone or a tree, and the stone or the tree will say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad[1] will not say, this for it is the tree of the Jews. *(Related by Muslim).* (1)
GHARQAD: It is a thorny tree found in the suburbs of Bait-ul-Maqdis, and gives great pain when it is touched.

All members of the bodies of the enemies of Allah and the faculties of their minds, which they misused, will bear witness against them. Similarly their hands and their feet will bear witness against them. The "skin" not only includes the sense of touch (which is so often misused in sex), but also the sense of taste and the sense of smell, which are specialized forms of the organ of touch. All the sensory organs, and their intellectual and emotional counterparts advance us by their use and pull us down by their misuse. They become tell-tale witnesses to us if abused. A new phase of their existence will now dawn on them. They used to think that if they concealed evil deeds from the rest of the world, nothing would happen to them! But Allah can give "tongues to trees", and can make every fact in life, known and

unknown to the world, contribute to elucidation of truth and justice. When we succumb to evil, our limbs and faculties themselves betray us. The limbs and faculties will say: "You did not seek to hide your evil from us: in fact you used us for your evil, because we were in your power. Did you not know that Allah knew everything and that our knowledge would be evidence against you?".

Allah the Exalted and Glorious said:

﴿ وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾ ﴾ سورة فصلت ٤١ / الآية ٢١

They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech; (He) Who giveth speech to everything: He created you for the first time, and unto Him were ye to return. *(Holy Quran 41:21).*

The ungodly will now be dumbfounded. They will be unable to speak or offer any defense. (The consequences of all acts, which follow according to Allah's Law, are, in Quranic language, attributed to Allah). But their silence will not matter. Their own hands and feet will speak against them. "Hands and feet" in this connection are symbolic of all the instruments for action which they were given in this life. The same extended meaning is to be understood for "eyes", and also ears and skin are all mentioned in the Quran as bearing witness against such as misused them.

Allah the Exalted and Glorious said:

﴿الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ﴾ سورة يس / الآية ٦٥

That Day shall We set a seal on their mouths. but their hands will speak to Us, and their feet bear witness, to all that they did. *(Holy Quran 36:65).*

All creation, animate and inanimate, signs Allah's praises and celebrates His glory, animate, with consciousness, and inanimate, in the evidence which it furnishes of the unity and glory of Allah. All Nature bears witness to His power, wisdom, and goodness. It is only "ye", i.e. those who reject the whole trend of your nature and deny Faith simply because you have been given a limited amount of choice and free-will,-it is only such as "ye" that understand not what every other creature understands and proclaims with joy and pride. What must be your degradation! And yet Allah bears with you and forgive you! Such is His goodness! Allah the Exalted and Glorious said:

﴿تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِن مِّن شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ وَلَكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيماً غَفُوراً ﴿٤٤﴾﴾ سورة بني إسرائيل (١٧) / الآية ٤٤

The seven heavens and the earth, and beings therein, declare His glory: There is not a thing that does not celebrates His praise; and yet ye understand not how they declare His glory! Verily He is oft-Forbearing, Most forbearing! *(Holy Quran 17:44).*



Minor Sign - 46
Fleeing with his religion from civil strife to the teps ef the meuntains

A Muslim flees with his religion during the period of affliction with sheep which he will take to the tops of mountain. This is a sign of approaching the Last Hour.

The Prophet (peace be upon him) said:

عن أبي سعيد الخدري ﷺ انه قال : قال رسول الله ﷺ: «يوشك أن يكون خير مال المسلم غنم يتبع بها شغف الجبال ومواقع القطر يفر بدينه من الفتن»[رواه البخاري (٨/٩٤) في الفتن ، باب التعرب في الفتنة ، والموطأ (٢/٩٧٠) في الإستئذان ، باب ما جاء في أمر الغنم ، وأبو داود برقم (٤٢٦٧) في الفتن ، باب ما يرخص من البداوة في الفتنة ، والنسائي (٨/١٢٣) في الإيمان ، باب الفرار بالدين من الفتن.]

Narrated Abu Sai'd Al-Khudri: Allah's Apostle said, "There will come a time when the best property of a Muslim will be sheep which will take to the tops of mountains and the places of rainfall so as to flee with his religion from the affliction." *(Related by Bukhari , Muwatta, Abu Dawud and An-Nasai).*

During the civil war and the period of commotion it is advisable to lead a lonely life in a desert keeping away from the turmoil of the civil war. The Prophet (may peace be upon him) laid great stress on neutrality and seclusion during periods of civil strife and general chaos.

Our Prophet (may peace be upon him) used to supplicate the following beseeching Allah to set right religion which is the safeguard of man's affairs.

عن أبي هريرة ﷺ قال : كان رسول الله ﷺ يقول: «**اللهم أصلح لي ديني الذي هو عصمة أمري وأصلح لي دنياي التي فيها معاشي وأصلح لي آخرتي التي فيها معادي واجعل الحياة زيادة لي في كل خير واجعل الموت راحة لي من كل شر**»

[رواه مسلم (٢٧٢٠)]

Abu Huraira reported that Allah's Messenger (may peace be upon him) used to supplicate (in the words): "O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make my life (a source) of abundance for every good and make my death a source of comfort protecting me against every evil". *(Related by Muslim).*



Minor Sign - 47
Reject the Prophet's Sunnah

One of the signs of the approaching of the Last Hour is the appearance of groups introducing themselves as followers of the Holy Quran only rejecting the Prophet's Sunnah.

Rejecting the Sunnah is a clear violation of the instruction of the Quran.

All ultimate authority rests in Allah. Prophets of Allah derive their authority from Him. As Islam makes no sharp division between sacred and secular affairs, it expects governments to be imbued with righteousness. Likewise Islam expects Muslims to respect the authority of such governments and those charged with authority or responsibility, or the settlement of affairs, for otherwise there can be no order or discipline.

Allah the Exalted and Glorious said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾﴾ سورة النساء (٤) / الآية ٥٩

"O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His

Messenger, if ye do believe in Allah and the Last Day: That is the best, and most suitable for final determination." *(Holy Quran 4:59).*

The test of the Faith is not mere oral profession, but bringing all our doubts and disputes to the one in whom we profess faith. Further, when a decision is given, we are not only to accept it, but find in our inmost souls no difficulty and resistance, but to the contrary, a joyful acceptance springing from the conviction of our own faith.

Allah the Exalted and Glorious said:

﴿ فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً ﴿٦٥﴾ ﴾ سورة النساء (٤)/ الآية ٦٥

But not by thy Lord, they can have no (real) Faith. Until they make thee judge in all disputes between them. And find in their souls no resistance against thy decisions, but accept them with the fullest conviction." *(Holy Quran 4:65).*

Allah the Exalted and Glorious said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلاَ تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾

سورة محمد / الآية ٣٣

"O ye who believe! Obey Allah, and obey the Messenger, and make not vain deeds!". *(Holy Quran 47:33).*

From these Quranic instructions, it is understood that such sects who deny the Prophets traditions and sayings are actually rejecting Islamic principles. The Prophet of Allah does not speak of his own desire. It is only an Inspiration that is inspired. Allah the Exalted and Glorious said:

﴿وَمَا يَنطِقُ عَنِ الْهَوَىٰ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤﴾ سورة النجم (٥٣) / الآية ٣-٤

Nor does he say (ought) of (his own) Desire. It is no less than Inspiration sent down to him:" *(Holy Quran 53:3-4).*

The Prophet (peace be upon him) said:

عن المقداد بن معد يكرب ﷺ قال : قال رسول الله ﷺ: «**ألا إني أوتيت هذا الكتاب ومثله معه ، ألا يوشك رجل شبعان على أريكته ، يقول : عليكم بهذا القرآن ، فما وجدتم فيه من حلال فأحلوه ، وما وجدتم فيه من حرام فحرموه ، ألا لا يحل لكم الحمار الأهلي ، ولا كل ذي ناب من السباع ، ولا لقطة(١) معاهد(٢) ، إلا أن يستغني عنها صاحبها ، ومن نزل بقوم فعليهم أن يقروه(٣) ، فإن لم يُقْروه ، فله أن يعقبَهُمْ(٤) بمثل قِراهُ(٥)**» [رواه الإمام أحمد في المسند (٤/١٣٠) وأبو داود برقم (٤٦٠٤) في السنة ، باب الزر السنة ، والترمذي برقم (٢٦٦٦) في العمل ، باب رقم (٦٠) ، وابن ماجة في المقدمة رقم (١٢) ، باب تعظيم حديث رسول الله ﷺ ، والحاكم (١/١٠٩) ، وابن حبان برقم (١١) وسنده صحيح]

١- **(اللقطة)** = هي ما يوجد في الأرض مرمياً لا يعرف له صاحبه .

٢- **(المعاهد)** = كل من كان بينه وبين المسلمين معاقدة وموادعة ومهادنة ، فلا يجوز أن تملك لقطته ، لأنه معصوم المال ، يجري حكمه مجرى حكم الذمي .

٣- (يقروه) - يقرى - كل ما يعد للضيف النازل من النزل إكراماً له .

٤- (يعقبهم) - أي يأخذ منهم ويغنم من أموالهم بقدر قراه .

Al-Miqdad bin Ma'dikarib reported the Apostle of Allah (may peace be upon him) as saying: "Beware! I have been given the Quran and something like it, yet the time is coming when a man reclined on his couch will say: Keep to the Quran; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to a confederate, unless its owner does not want it, are not permissible to you. If anyone comes to some people, they must entertain him, but if they do not, he has a right to debit them an amount equivalent to his entertainment. *(A sound Hadith Related by Ahmed, At-Tirmuzi, Abu Dawud, Ibn Majah, Al-Hakim, and Ibn Hibban).*

This Hadith shows that the prophet (may peace be upon him) also has permitted many things and prohibited many things. Therefore, the Muslims should follow both the Quran and the Sunnah of the Prophet (may peace be upon him).The Prophet (peace be upon him) said:

عن أبي رافع ﷺ قال: قال رسول الله ﷺ: «**لا ألفينّ**[1] **أحدكم متكئاً على أريكته، يأتيه أمري مما أمرت به ، أو نهيت عنه ، فيقول: لا أدري ، ما وجدنا في كتاب الله اتبعناه**» [رواه الإمام أحمد في المسند (٤/١٣٠) وأبو داود برقم (٤٦٠٤) في السنة ، باب لزوم السنة ، والترمذي برقم (٢٦٦٦) في العمل ، باب رقم (٦٠) ، وابن ماجة في المقدمة رقم (١٢) ، باب تعظيم حديث رسول الله ﷺ ، والحاكم (١/١٠٩) ، وابن حبان برقم (١١) وسنده صحيح]

١- (لا ألفين) - ألفيت الشيء ألقيه : إذا وجدته وصادفته .

Abu Rafi' reported the Prophet (may peace be upon him) as saying: "Let me not find one of you reclining on his couch when

he hears something regarding me which I have recommended or forbidden, saying: We do not know. What we found in Allah's Book we have followed." *(A sound Hadith Related by Ahmed, At-Tirmudhi, Abu Dawud, Ibn Majah, Al-Hakim, and Ibn Hibban).*
This is a sort of the prediction made by the Prophet (may peace be upon him) that among his community, there will be people who will follow only the Quran and reject his traditions.
Anything or its basis practiced in the time of the Prophet (may peace be upon him) or during the Orthodox Caliphate is a Sunnah or part of the Sunnah. The reason is that the Prophet (may peace be upon him) approved of this practice or the Companions had practiced it in the light of the Sunnah of the Prophet (may peace be upon him). Now anything introduced by the Muslims after this period must have its basis during this period or have been approved of by the Prophet (may peace be upon him) or agreed upon by his Companions. However, Muslims should follow the Quran and the Sunnah and avoid innovations in religion.
The Prophet (may peace be upon him) said: "I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave. For those of you who live after me will see great disagreement. You must then follow my Sunnah and that of the rightly-guided Caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error. *(A sound Hadith Related by Abu Dawud).*



Minor Sign - 48
Time will come when Muslims become idol-worshippers and revert to polytheism

The Arabs and Muslims will revert to polytheism at the approach of the Last Hour. The Prophet (may peace be upon him) said:

عن أبي زهرة ﷺ قال : قال رسول الله ﷺ: «لا تقوم الساعة حتى تضطرب أليات نساء دوس على ذي الخلصة : طاغية دوس التي كانوا يعبدون في الجاهلية» [رواه البخاري (٨/١٠٠) في الفتن ، باب تغير الزمان حتى تعبد الأوثان ، مسلم برقم ٢٩٠٦) في الفتن ، باب لا تقوم الساعة حتى تعبد دوس ذا الخلصة]

Narrated Abu Huraira: Allah's Apostle (may peace be upon him) said: "The Hour will not be established till the buttocks of the women of the tribe of Daus move while going round Dhi-al-Khalasa." Dhi-al-Khalasa was the idol of the Daus tribe which they used to worship in the Pre-Islamic Age of Ignorance. *(Related by Al-Bukhari and Muslim).*

Dhi-al-Khalasa is the name of a place in Tabala where an idol was kept which the tribe of the Daus worshipped before embracing Islam. This Tabala is a village located between Taif in Saudi Arabia and Yemen at a distance of six-days journey, and where there was a temple in which the people of the tribe of Daus used to worship the idol.



Minor Sign - 49
Appearance of Polytheism in Muslim Community

One of the signs approaching the Last Hour is the appearance of all kind of polytheism excessively. This sign already appeared in the Muslim Community.

When the sword is used among Muslim community, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come before the tribes of Muslim community and nation attach themselves to the polytheists and they will start to worship idols.

The Prophet (may peace be upon him) said:

عن ثوبان ﷺ قال: قال رسول الله ﷺ: «إن الله زوى ليّ الأرض – أو قال – إن ربي زوى ليّ الأرض، فرأيت مشارقها ومغاربها، وإن ملك أمتي سيبلغ ما زوى لي منها، وأعطيت الكنزين الأحمر والأبيض، وإني سألت ربي لأمتي: أن لا يهلكها بسَنَةٍ بعامةٍ ، ولا يسلط عليهم عدواً من سوى أنفسهم فيستبيح بيضتهم، وإن ربي قال لي: يا محمد! إني إذا قضيت قضاءً فإنه لا يرد، ولا أهلكهم بسنة بعامة، ولا أسلط عليهم عدوّاً من سوى أنفسهم فيستبيح بيضتهم، لو اجتمع عليهم من بين أقطارها – أو قال بأقطارها – حتى يكون بعضهم يهلك بعضاً، ويحتى يكون بعضهم يسبي بعضاً ، وإنما أخاف على أمتي الأئمة المضلين، وإذا

وُضع السيف في أمتي؛ لم يُرفع عنها إلى يوم القيامة، ولا تقوم الساعة حتى تلحق قبائل من أمتي بالمشركين، وحتى تعبد قبائلُ من أمتي الأوثان، وإنه سيكون في أمتي كذّابون ثلاثون، كلهم يزعم أنه نبي، وأنا خاتم النبيين لا نبيّ بعدي، ولا تزال طائفة من أمتي على الحق ظاهرين لا يضرهم من خالفهم حتى يأتي أمر الله»

[رواه سنن أبي داود برقم (٤٢٥٢) (١١/٣٢٢ - ٣٢٤ - مع عون المعبود) ، في الفتن ، باب ذكر الفتن ودلائلها ، وجامع الترمذي برقم (٢١٧٧) (٦/٤٦٦) في الفتن ، باب سؤال النبي ﷺ ثلاثاً في أمته ، وقال الترمذي : ((هذا حديث صحيح)) ، وصححه الألباني في ((صحيح الجامع الصغير)) (٦/١٧٤ (ح٧٢٩٥) ، وهو جزء من حديث طويل ، أصله عند الإمام مسلم بدون هذه الزيادة برقم (٢٨٨٩) في الفتن ، باب هلاك هذه الأمة بعضهم ببعض ، وابن ماجة ٣٩٥٢ : م بعضه] .

Thawban reported the Apostle of Allah (may peace be upon his) as saying: Allah, the Exalted, folded for me the earth, or he said (the narrator is doubtful in the exact wording): My Lord folded for the earth, so much so that I saw its easts and wests (i.e. the extremities). The Kingdom of my community will reach as far as the earth was folded for me. The two treasures, the red and the white, were bestowed on me. I prayed to my Lord that He may not destroy my community by a prevailing famine, and not give their control to an enemy who annihilates them *en masse* except from among themselves. My Lord said to me: Muhammad, if I make a decision, it is not withdrawn; and I shall not destroy them by a prevailing famine, and I shall not give their control to an enemy, except from among themselves, who exterminates them *en masse*, even if they are stormed from all sides of the earth; only a section of those within my community of those leaders will lead astray. When the sword is used among my people, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come before the tribes of my people attach

themselves to the polytheists, and tribes of my people worship idols. There will be among my people thirty great liars each of them asserting that he is (Allah's) Prophet, whereas I am the Seal of the Prophets after whom (me) there will be no prophet; and a section of my people will continue to hold to the truth - (according to Ibn 'Isa's version: (will continue to dominate) - the agreed version goes: "and will not be injured by those who oppose them, till Allah's command comes." *(An authentic sound Hadith related by Abu Dawud, At-Tirmuzi, and Ibna Majah).*

Allah's Messenger (may peace be upon him) predicted and warned that the system of night and day would not end until the people have taken to worship of Lat and 'Uzza, which are the well-known idols in Hijaz which used to be worshipped during the Pre-Islamic Age of Ignorance.

The Prophet (may peace be upon him) said:

عن عائشة ﷺ قالت : سمعت رسول الله ﷺ يقول : «لا يذهب الليل والنهار حتى تعبد اللات والعزى فقلتُ : يا رسول الله إن كنتُ لأظن حين أنزل الله : ﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾ (سورة التوبة / الآية ٣٣ وسورة الصف / الآية ٩) أن ذلك تاماً قال : إنه سيكون من ذلك ما شاء الله ثم يبعث الله ريحاً طيبةً فتوفى كل من في قلبه مثقال حبة خردل من إيمان فيبقى من لا خير فيه فيرجعون إلى دين آبائهم» [رواه مسلم برقم (٢٩٠٧) شرح النووي ، كتاب الفتن وأشراط الساعة ، (١٨/٣٣ مع شرح النووي)].

Ayisha reported: I heard Allah's Messenger (may peace be upon him) saying: The (system) of night and day will not end until the

people have taken to worship of Lat and 'Uzza. I said: Allah's Messenger, I think when Allah has revealed this verse: ***«It is He Who hath sent His Messenger with Guidance and the Religion of truth, to cause it to prevail over all religion, even though the Pagans may detest (it)»*** *(Holy Quran 9:33, 61:9)* It implies that (this promise) is going to be fulfilled. Thereupon he (Allah's Apostle) said: It would happen as Allah would like. Then Allah would send the sweet fragrant air by which everyone who has even a mustard grain of faith in Him would die and those only would survive who have no goodness in them. And they would revert to the religion of their forefathers. *(Related by Muslim)*

Every religion which commends itself widely to human beings and lasts through some space of time has a glimpse of Truth in it. But Islam being the perfect light of truth is bound to prevail. As the greater Light, through its own strength, outshines all lesser lights, so will Islam outshines all else, in spite of the displeasure of those to whom light is an offense.

The divine disposition of events in the coming of Islam and its promulgation by the holy Prophet are themselves evidence of the truth of Islam and its all-reaching character; for there is nothing which it has not influenced.

There is really only one true Religion, the Message of Allah of submission to the Will of Allah: this is called Islam. It was the religion preached by Moses and Jesus; it was the religion of Abraham, Noah, and all the prophets, by whatever name it may called. That is called TAWHID - Monotheism. If people corrupt that pure light, and plunge in to polytheism, and call their

religions by different names, we must bear with them, and we may allow the names for convenience. But Truth must prevail over all.

Priest worship, and the worship of saints and ascetics is a form of superstition to which men have been prone in all ages. The growth of Jewish superstition is shown in the Talmud, and of Christian superstition in the doctrine of papal infallibility and the worship of saints. The mere idea of a separate order of priesthood to stand between Allah and man and be the exclusive repository of Allah's secrets is derogatory to the goodness and all-pervading grace of Allah. The worship of "lords many and gods many" was not confined only to the Pagans. The deification of the son of Mary is put here in a special clause by itself, as it held (and still holds) in its thrall a large portion of civilized humanity.

Taking men for gods or sons of Allah was not a new thing. All ancient mythologies have fables of that kind. There was less excuse for such blasphemies after the Prophets of Allah had clearly explained the true relation to Allah than in the times of primitive ignorance and superstition.

Doctors of law; priests; learned men where they are associated with Rabbis. Monks, ascetics, anchorites, men who have renounced the world; where there is a celibate clergy, the term 'Ahbar' can be applied to them as well as to members of monastic orders. It is also permissible to apply the term to "saints", where they are defied or credited with divine powers, or where people pray to them as they do in the Roman Catholic Church.

Allah the Exalted and Glorious said:

﴿إِتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِنْ دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا إِلهاً وَاحِداً لاَ إِلـهَ إِلاَّ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾﴾

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They take their priests and their anchorites to be their lords beside Allah. And (they take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one God: There is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him). *(Holy Quran 9:31).*



Minor Sign - 50
A man of Qahtan tribe appears

A man from Qahtan appearing is also a sign of the Last Hour. He will command people and send them to any direction he would like, ruling them with violence and oppression.

The Prophet (may peace be upon him) said:

عن أبي هريرة ﷺ: أن رسول الله ﷺ قال: «**لا تقوم الساعة حتى يخرج رجل من قحطان يسوق الناس بعصاه**» [رواه البخاري (٨/١٠٠) في الفتن ، باب تغير الزمان حتى تعبد الأوثان ، مسلم برقم ٢٩١٠) في الفتن ، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل فيتمنى أن يكون مكان الميت من البلاء ، ومسند أحمد (١٨/١٠٣) (ح ٩٣٩٥) ، شرح أحمد شاكر].

Narrated Abu Huraira: Allah's Apostle (may peace be upon him) said: "The Hour will not be established till a man of Qahtan comes forth driving the people with h *(Related by Al-Bukhari, Muslim, and Ahmad).*

The above mentioned man of Qahtan may considered as a man called Al-Jahjah, according to the Imam Qurtubi (Ref. Tazkira pp.636).Most Hadith scholars are not agree with this opinion. The man of Qahtan was a righteous ruler, who was more strict and stiff over the evil-doers, and he was one of the Mawali - helpers, protectors etc.

The Prophet (may peace be upon him) said:

عن أبي هريرة ﷺ: أن رسول الله ﷺ قال: «**لا تذهب الأيام والليالي حتى يملك رجل يقال له الجهجاه**»[رواه مسلم برقم ٢٩١١) في الفتن ، باب لا تقوم الساعة حتى يمر الرجل بقبر

الرجل فيتمنى أن يكون مكان الميت من البلاء ، ومسند أحمد (١٦/١٥٦) (ح ٨٣٤٦) ، شرح وتعليق أحمد شاكر مع لفظة "من الموالي" وقال : إسناده صحيح].

Narrated Abu Huraira: Allah's Apostle (may peace be upon him) said: "The day and the night would not come to an end until a man called Al-Jahjah would occupy the throne. *(Related by Muslim, Ahmad).*

The Caliph Mua'wiya was angry over interim the ruling authority from Quraish to the Qahtan tribe. But In fact, rule was lost to Quraish because they failed to abide by the laws of the religion. When Mua'wiya ﷺ was informed that Abdullah bin 'Amr bin Al-'Aas ﷺ said that there would be a king from the tribe of Qahtan, Mua'wiya became angry. He was not against a state ruler from the Qahtan tribe personally, but due to the fact that the ruling power has been moved from the powerful hands of the Quraish to outsiders. The man of the Qahtan will appear only while approaching the Last Hour and when the true believers have died.

عن معاوية ﷺ وقد بلغه: أن عبد الله بن عمرو بن العاص ﷺ يُحَدِّثُ: أنه سيكون مَلِك من قحطان، فغضب معاوية، فقام فأثنى على الله بما هو أهله، ثم قال: أما بعد فإنه بلغني أن رجالاً منكم يحدثون أحاديث ليست في كتاب الله تعالى، ولا تؤثر عن رسول الله ﷺ ، فأولئك جهالكم فإياكم والأمانيّ التي تضل أهلها ، فإني سمعت رسول الله ﷺ يقول: «**إن هذا الأمر في قريش ، لا يعاديهم أحدٌ إلا أكبّه الله على وجهه ما أقاموا الدين**» [رواه البخاري : المناقب ، باب مناقب قريش ، (٦/٥٣٢ - ٥٣٣)].

Narrated Mua'wiya ﷺ that he was informed that Abdullah bin 'Amr bin Al-'Aas ﷺ said that there would be a king from the tribe of Qahtan. On this Mua'wiya became angry, got up and then praised Allah as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Messenger ﷺ. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allah's Messenger ﷺ saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion. *(Related by Bukhari).*



Minor Sign - 51
Nations summoning one another to attack Muslims

The people will soon summon others to attack Muslims, as people when eating invite others to share their dish. This is a prediction of the Prophet (may peace be upon him) about Muslims. They will be weak towards the end of this world, and other nations will make an onslaught on them. They will be like a dish in which the people put in their hands from all sides to eat. This is exactly the present situation of the Muslims.

The Prophet (may peace be upon him) said:

عن ثوبان ﷺ قال: قال رسول الله ﷺ: «يوشك الأمم أن تداعي عليكم كما تداعي الأكلة إلى قصعتها، فقال قائل: من قلة نحن يومئذ؟ قال: بل أنتم يومئذ كثير، ولكنكم غثاء كغثاء السيل، ولينزعن الله من صدور عدوكم المهابة منكم، وليقذفن في قلوبكم الوهن، قيل: وما الوهن يا رسول الله؟ قال: حب الدنيا وكراهية الموت» [رواه الإمام أحمد في المسند (٥/٢٧٨) وسنده قوي، رجاله كلهم ثقات، ورواه أيضاً أبو داود برقم (٤٢٩٧) في الملاحم، باب تداعي الأمم على الإسلام، ولكن في سنده مجهول، ولكنه يتقوى بالمتابعة كما عند أحمد والحديث ذكره شيخنا المحدث الألباني في السلسلة الأحاديث الصحيحة برقم (٩٥٨)].

Thawban reported the Apostle of Allah (may peace be upon him) as saying: "The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down

by a torrent, and Allah will take fear of you from the breasts of your enemy cast enervation (weakness) into your hearts. Someone asked: What is *Wahn* (enervation, weakness). The Apostle of Allah: He replied: Love of the world and dislike of death." *(Related by Imam Ahmad with strong chains of reporters, and Abu Dawud)*..

The love of the worldly affairs gaining wealth and sexual desires, and dislike of death are the main factors summoning one another to attack Muslims. In history there are several occasions repeating this fact. Once Zionists planned to overpower the Muslims during Crusader War. Allah sent down His Grace and great Help to Salah-ud-Din Al-Ayyubi and defeated the Zionist lobby's plot and freed the Bait-ul-Maqdis Mosque. One other occasion was when the Tartars attacked Muslims and Arabs, but Muslims were triumphant against the Tartars cheating and deceptions. The third important instance was when Jews and Christian collaborated to end the Khilafat rule from Turkey. And the final evidence is the endeavor of Jews and international Zionists lobbies to create a home land for Jews who migrate around the world to Palestine land which belongs to the Arabs. By the Grace and Help of Allah, once more Muslims will overcome from this crisis. God Willing.



Minor Sign - 52

International embargo of financial and food aids against Iraq and its allies

One of the signs of the Last Hour is the illegal occupation by Non-Arabs and Romans over the civilized countries' lands. They will boycott them politically and economically, cutting all their supplies of food and financial aid in order to impose on them certain conditions, and to rule them according to their wills and desires. In the meantime, this international lobby will exert control over the Arab and Islamic countries treasures and wealth such as oil & petrol products etc.

Previously we explained that these countries would stop paying Jizya to the Islamic Republic as those would become Muslim States. Now here we find an explanation quite different from that. Here we are told that it would be due to the domination of Non-Muslims over these territories and the weakness of the Islamic State that Jizya would not be paid. Both the explanations are correct in their own way. Once it would be stopped for the first reason and then for the second reason.

The Prophet (may peace be upon him) said:

عن أبي نضرة ﷺ قال: كنّا عند جابر بن عبد الله فقال : يوشك أهل العراق أن لا يُجبى إليهم قفيز ولا درهم . قلنا من أين ذاك؟ قال : من قبل العجم ، يمنعون ذاك . ثم قال : يوشك أهل الشام أن لا يُجبى إليهم دينار ولا مُدي . قلنا : من أين ذاك؟ قال : من قبل الروم . ثم أسكت هُنَيّة . ثم قال : قال رسول الله ﷺ:«**يكون**

في آخر أمتي خليفة يحثي المال حثياً لا يعدّه عـدداً» . قـال : قلـتُ لأبـي نضـرة وأبـي العلاء : أتريان أنه عمر بن عبد العزيز؟ فقالا: لا . [رواه مسلم برقم (٢٩١٣) في الفتن، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل فيتمنى أن يكون مكان الميت من شدة البلاء]

Abu Nadra reported: We were in the company of Jabir bin Abdullah that he said: "It may happen that the people of Iraq may not send their qafiz and dirhims (their measures of food - stuff and their money)." We said: Who would be responsible for it? He said: "The Non-Arabs would prevent them." He again said: "There is the possibility that the people of Syria may not send their dinar and mudd." We said: Who would be responsible for it? He said: "This prevention would be made by the Romans". He (Jabir bin Abdullah) kept quite for a while and then reported that Allah's Messenger (may peace be upon him) said: "There will be a caliph in the last (period) of my nation who will freely give handfuls of wealth to the people without counting it." I said to Abu Al-A'la: "Do you mean 'Umar bin Abdel Aziz? They said: No.*(Related by Imam Muslim).* This caliph would be Imam Mahdi.



Minor Sign - 53
Superiority of Romans and their massive population

The Prophet of Allah (may peace be upon him) has predicted that the Last Hour would come when the Romans would be the single largest population amongst communities of the world.

In an authentic Hadith related by Muslim reported:

قال المستورد القرشي ﷺ ، عند عمرو بن العاص : سمعتُ رسول الله ﷺ يقول :«تقوم الساعة والروم أكثر الناس» ، فقال له عمرو : أبصر ما تقول ، قال : أقول ما سمعتُ من رسول الله ﷺ ، قال : لئن قلتَ ذلك ، إنّ فيهم لخصالاً أربعاً : إنّهم لأحلم الناس عند فتنة ، وأسرعهم إفاقة بعد مصيبة ، وأوشكهم كرّة بعد فرّة ، وخيرهم لمسكين ويتيم وضعيف ، وخامسة حسنة جميلة : وأمنعهم من ظلم الملوك ،

[رواه مسلم برقم (٢٨٩٨) في الفتن، باب لا تقوم الساعة والروم أكثر الناس]

Mustaurid Al-Qurashi reported: I heard Allah's Messenger (may peace be upon him) say: The Last Hour would come (when) the Romans form the majority amongst people. Amr said to him (Mustaurid al Qurashi): See what you are saying? He said: I say what I heard from Allah's Messenger (may peace be upon him). Thereupon he said: If you said that, they have four qualities. They have the patience to undergo a trial and immediately restore themselves to sanity after trouble and attack again after fight. They (have the quality) of being good to the destitute and the orphans, to the weak and, fifth, the good quality in them is

that they put up resistance against the oppression of kings. *(Related by Imam Muslim).*

In another version, the Imam Muslim reported that Mustaurid Qurashi reported: I heard Allah's Messenger (may peace be upon him) saying: The Last Hour would come when the Romans form a majority amongst people. This reached Amr bin Al-'As and he said: What are these Hadiths which you have transmitted from you and which you claim to have heard from Allah's Messenger (may peace be upon him)? Mustaurid said to him: I stated only that which I heard from Allah's Messenger (may peace be upon him). Thereupon 'Amr said: If you state this (it is true), for they have the power of tolerance amongst people at the time of turmoil and restore themselves to sanity after trouble, and are good amongst people so far as the destitute and the weak are concerned. *(Related by Imam Muslim).*



Minor Sign - 54
Conquest of Constantinople and Rome

One of the predictions made by the Prophet of Allah (may peace be upon him) is that the Last Hour would not come until the conquest of Constantinople and Muslims would never be put to trial, would win, and would be conquerors of Constantinople.

The Messenger of Allah (may peace be upon him) said:

عن أبي هريرة ﷺ ، أن رسول الله ﷺ قال :«لا تقوم الساعة حتى ينزل الروم بالأعماق ، أو بدابق فيخرج إليهم جيش من المدينة من خيار أهل الأرض يومئذ . فإذا تصافّوا قالت الروم : خلّوا بيننا وبين الذين سبوا منا نقاتلهم . فيقول المسلمون : لا والله! لا نخلّي بينكم وبين إخواننا . فيقاتلونهم . فينهزم ثلث لا يتوب الله عليهم أبداً . ويقتل ثلثهم ، أفضل الشهداء عند الله . ويفتح الثلث . لا يفتنون أبداً . فيفتحون قسطنطينية . فبينما هم يقتسمون الغنائم ، قد علّقوا سيوفهم ، إذ صاح فيهم الشيطان : إنّ المسيح قد خلفكم في أهليكم . فيخرجون . وذلك باطل . فإذا جاؤا الشام خرج . فبينما هم يُعدّون للقتال ، يسوّون الصفوف ، إذ أقيمت الصلاة . فينزل عيسى بن مريم ﷺ . فأمّهم . فإذا رآه عدو الله ، ذاب كما يذوب الملح في الماء . فلو تركه لانذاب حتى يهلك . ولكن يقتله الله بيده . فيريهم دمه في حربته» [رواه مسلم برقم (٢٨٩٧) في الفتن، باب فتح قسطنطينية ونزول عيسى بن مريم عليه السلام)]

Abu Huraira reported that Allah's Messenger (may peace be upon him) had said: The Last Hour would not come until the Romans land at Al-A'maq in Dabiq. An army consisting of the

best (soldiers) of the people of the earth at that time will come from Al-Medinah Al-Munawwarah (to counteract them). When they will arrange themselves in ranks, the Romans will say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never step aside from you and from our brothers that you may fight them. They will then fight and a third (part) of the army will run away, whom Allah will never forgive. A third (part of the army), which will be constituted of excellent martyrs in Allah's eyes, will be killed and the third who will never be put to trial, will win, and they will be conquerors of Constantinople. And as they are busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, Satan would cry: The antichrist has taken your place among your family. They will then come out, but it will be of no avail. And when they come to Syria, he will come out while they are still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary will descend and will lead them in prayer. When the enemy of Allah sees him, it will (disappear) just as the salt dissolves in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance (the lance of Jesus Christ). *(Related by Imam Muslim).*

In another version of the Imam Muslim, the Prophet of Allah (may peace be upon him) said:

عن أبي هريرة ﷺ ، أن النبي ﷺ قال :«سمعتم بمدينة جانب منها في البر وجانب منها في البحر؟ قالوا: نعم يا رسول الله! قال : لا تقوم الساعة حتى يغزوها سبعون ألفاً من

بني إسحاق . فإذا جاؤوها نزلوا. فلم يقاتلوا بسلاح ولم يرموا بسهم . قالوا : لا إله إلا الله والله أكبر . فيسقط أحد جانبيها . – قال ثور : لا أعلمه إلا قال : – الذي في البحر . ثم يقولوا الثانية : لا إله إلا الله والله أكبر . فيسقط جانبها الآخر . ثم يقولوا الثالثة : لا إله إلا الله والله أكبر . فيخرج لهم . فيدخلوها فيغنموا . فبينما يقتسمون المغانم ، إذ جاءهم الصريخ فقال : إنّ الدجال قد خرج فيتركون كل شيء ، ويرجعون» [رواه مسلم برقم (٢٩٢٠) في الفتن، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل ، فيتمنى أن يكون مكان الميت من البلاء]

Abu Huraira reported that Allah's Apostle (may peace be upon him) said: You have heard about a city: One side of which is in the land and the other is in the sea (Constantinople). They said: Allah's Messenger (may peace be upon him), yes. Thereupon he said: The Last Hour will not come unless seventy thousand people from bani Israel attack it. When they land there, they will neither fight with weapons nor shower arrows but will only say: *"LA ILAHA ILLA ALLAHU WALLAHU AKBAR"* (There is no god but Allah and Allah is the Greatest), that one side of it would fall. Thaur (one of the narrators of this Hadith) said: I think that he said. The part by the side of the ocean. They would say for the second time: *"LA ILAHA ILLA ALLAHU WALLAHU AKBAR"* (There is no god but Allah and Allah is the Greatest), that the second side would also fall and they would say: *"LA ILAHA ILLA ALLAHU WALLAHU AKBAR"* (There is no god but Allah and Allah is the Greatest), then the gates will be opened for them and they will enter therein and they will collect spoils of war and distribute them amongst themselves that a voice may be heard to say: Verily, the antichrist has come. And thus they will leave

everything there and will return to him. *(Related by Imam Muslim).*

The conquest of Constantinople stated in this Hadith is the conquering of it through a bloodless means without war or artillery attack. In other words, they conquer it using the slogans of *"LA ILAHA ILLA ALLAHU WALLAHU AKBAR"* (There is no god but Allah and Allah is the Greatest). There was a war under the commander of Muslim army Muhammad the second, the Osmania Sultan, over Constantinople that won by Turks military forces that only took place on Jamada I, 20, 857H, corresponding to 1453G, using arms and ammunition, it is considered by the historians as a preparatory war before the actual conquest of it as *a* sign of the Last Hour. However, the Hadith commentators suggest that the overthrow of the Constantinople State Government from the hands of Muslims after the down fall of Islamic Caliphate era confirms the return of the same state - God Willing - to the hands of Muslims.



Minor Sign - 55
Appears of turmoil from the East

Most of the turmoils and afflictions wrought on Muslims were routed from the East where the horns of the Satan appear. This sign is exactly as the Prophet of Allah (may peace be upon him) predicted in this regard.

In an authentic Hadith related by both Imam Al-Bukhari and Muslim, the Messenger of Allah (may peace be upon him) said:

عن ابن عمر ﷺ انه سمع رسول الله ﷺ وهو مستقبل المشرق يقول:«**ألا إن الفتنة ها هنا ، الا إن الفتنة ها هنا ، من حيث يطلع قرن الشيطان**» [رواه البخاري ، كتاب الفتن ، باب قول النبي ﷺ ((الفتنة من قبل المشرق)) (١٣/٤٥ - مع الفتح) ومسلم برقم (٢٩٠٥) في الفتن، باب الفتنة من المشرق من حيث يطلع قرنا الشيطان)]

Ibn Umar reported that he heard Allah's Messenger (may peace be upon him) saying with his face towards the east: Behold, turmoil will appear from this side, behold, turmoil will appear from this side, from where the horns of Satan will appear. *(Related by Al-Bukhari and Imam Muslim).* In another version of the Imam Muslim, the Prophet of Allah (ﷺ) said:

عن ابن عمر ﷺ قال : خرج رسول الله ﷺ من بيت عائشة فقال: «**رأس الكفر من ها، من حيث يطلع قرن الشيطان**» يعني المشرق . [رواه مسلم برقم (٢٩٠٥م٣) في الفتن، باب الفتنة من المشرق من حيث يطلع قرنا الشيطان)]

Ibn Umer reported that Allah's Messenger (may peace be upon him) came out from the house of 'Aisha and said: It would be from this side that there would appear the height of unbelief, viz.

where appear the horns of Satan, i.e. east. *(Related by Imam Muslim).*

Imam Ibn Hajar detailed in his master piece, Fath al-Bari, that the first turmoil and affliction as well as innovation which originated was from the East, due to the disagreement and discord among the Muslim ranks. (Fath 13/47). From Iraq, there appeared Khawarij sect, Shiites, Rafidites, Batanians, Fatalism, Jahmism, and Mu'tazila and many more sects and factions. Moreover, most of the Unbelievers' camps were erected from the East, such as Magians, Zardashtism of the Zardasht bin Eurshab, Manawism of Mani bin Fatik, the Magian, Mazdakism of Mazdak bin Bafadad, Hinduism of India, Buddhism of Gautam Buddha - Sidharth, Qadianism of Mirza Gulam Ahmed Al-Qadiani of Punjab, and Bahaism of Mirza Ali Muhammad Al-Sherazi - Al-Bab - from Persia, are a few of the groups and sects that appeared in the East. The appearance of the Tartars in seventh century of Hijra calendar was from the East. Both the communist and Marxist parties evolved in Russia and China respectively, which are the major two nations of the East. The appearance of the Dajjal, Gog and Magog are also from the East.



Minor Sign - 56
Extensive use of musical instruments

One of the common signs of approaching the Last Hour, which spread all over the world, is the excessive use of musical instruments. Unfortunately, most of Muslims have consider the entertainment with musical instruments to be a legal practice in the Islamic viewpoint. While the Messenger of Allah (may peace be upon him) had forewarned against such use of musical instruments and admonished such entertainers from being transformed into monkeys and pigs. There will be extensive false accusation of unchastity, slander, or to causing the earth to settle or sink down, as well as metamorphosis. There are numerous songstress, female singer and professional news makers who are crowd pleasers.

In an authentic Hadith related by Ibn Majah, the Messenger of Allah (may peace be upon him) said:

عن سهل بن سعد ﷺ ان رسول الله ﷺ قال:«سيكون في آخر الزمان خسف وقذف ومسخ» قيل : ومتى يا رسول الله؟ قال: «إذا ظهرت المعازف والقينات» [رواه ابن ماجة (٢/١٣٥٠) وقال الألباني : ((صحيح)) - انظر صحيح الجامع الصغير - ٣/٢١٦ - حديث رقم (٣٥٥٩)]

Sahl bin Sa'd reported that the Allah's Messenger (may peace be upon him) said: At the end of the world, the earth will settle and there will be false accusations of unchastity, slander and metamorphosis (transformation of man into monkeys and pigs). Asking when (these things) will take place O Messenger of Allah? He said: If the musical instruments and the female singers have appeared. *(A sound Hadith related by Ibn Majah).*

In another report of the Bukhari the Prophet of Allah (may peace be upon him) said:

عن أبو عامر أو أبو مالك الأشعري ﷺ قال: سمع النبي ﷺ يقول: «ليكوننّ من أمّتي أقوام يستحلون الحِرّ والحرير والخمر والمعازف وليَنزلنّ أقوام إلى جنب عَلَم يروح عليهم بسارحة لهم، يأتيهم – يعني: الفقير – لحاجة ، فقالوا : إرجع إلينا غداً ، فيُبَيِّتُهُم الله ، ويضع العَلَم ، ويمسخُ آخرين قردةً وخنازير إلى يوم القيامة» [رواه البخاري ، كتاب الأشربة ، باب ما جاء فيمن يستحل الخمر ويسميه بغير اسمه (١٠/٥٣ - مع الفتح)]

Narrated Abu 'Amir or Abu Malik Al-Ash'ari that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." *(Related by Bukhari).*



Minor Sign - 57
Old man attempting to become a youth

The Messenger of Allah (may peace be upon him) has predicted that some people dyeing their head and beard in black color would come in the end of this world, and people will not invoke the scent of Paradise. This behavior of man indicates that those elderly and old aged men who try to become as young men in appearance, is also counted as a sign of the Last Hour. The dyeing in black color is prohibited in Islam, while it is permissible with other colors.

In an authentic Hadith related by Muslim, the Messenger of Allah (may peace be upon him) said:

عن جابر بن عبد الله ﷺ قال : أتي بأبي قحافة يوم فتح مكة ورأسه ولحيته كالثغامة بياضاً ، فقال رسول الله ﷺ:«غيّروا هذا بشيء ، واجتنبوا السواد» [رواه مسلم برقم (٢١٠٢) ، كتاب اللباس والزينة ، باب إستحباب خضاب الشيب بصفرة أو حمرة وتحريمه بالسواد]

Jabir bin Abdullah reported that Abu Quhafa (father of Abu Bakr) was led (to the audience of the Holy Prophet) on the day of the Conquest of Makkah and his head and beard were white like hyssop whereupon Allah's Messenger (may peace be upon him) said: Change it with something (that the color of his hair should be changed) but avoid black. (Related by Muslim).

Embracing of Islam was the most importance occasion in the life of Abu Quhafa. His spiritual and moral life, which had almost died, was revived on that day. It, therefore, is quite conceivable the Holy Prophet (may peace be upon him), in order to give him

an idea of the new life, commanded that the color of his white hair should be changed so that he might feel within the himself vigor and strength of his bygone youth. Preference is made of coloring the gray hair with yellow or red but not with black in opposition to the Jews in the use of dye stuff. One should not conclude from these words that it is obligatory for every Muslim to dye his white hair red. It is a command which implies simply an approval and permissibility. The Jews and Christians strictly refrained from dyeing their white heads and white beards; the Holy Prophet (may peace be upon him) permitted the Muslims to do in opposition to their practice in this respect. The dyeing in black color is not permissible as it can at times mislead persons in the assessment of one's age.



Minor Sign - 58
Large number of earth quakes on an extensive scale

One of the signs of approaching the Last Hour is the extensive number of intensive earth quakes in various parts of the world.

In an authentic Hadith related by Bukhari, the Messenger of Allah (may peace be upon him) said:

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ:«لا تقوم الساعة حتى تكثر الزلازل» [رواه البخاري ، كتاب الفتن ، (١٣/٨١-٨٢ - مع الفتح)]

Abu Huraira narrated that the Messenger of Allah (may peace be upon him) said: The Last Hour will not be established until earth quakes will increase in number. *(Related by Bukhari).*

Imam Ibn Hajar stated that: A number of major earthquakes have occurred in numerous geographical sites of the northern, eastern and western parts of the world. But, it is understood that the prediction of the Prophet (may peace be upon him) in this respect means the extensive coverage of major earthquakes for longer periods. *(For details please refer to Fathul Bari 13/87).*

Abdullah bin Hawala al-Azdi said: The Messenger of Allah (may peace be upon him) sent us on foot to get spoil, but we returned without getting any. When he saw the signs of distress on our faces, he stood up on our faces and said: O Allah, do not put them under my care, for I would be too weak to care for them; do not put them in care of themselves, for they would be

incapable of that, and do not put them in the care of the men, for they would choose the best things for themselves.

عن عبد الله بن حوالة ﷺ قال: وضع رسول الله ﷺ يدي على رأسي – أو على هامتي –، فقال:«**يا إبن حوالة! إذا رأيتَ الخلافة قد نزلت الأرض المقدسة؛ فقد دنت الزلازل والبلايا والأمور العظام، والساعة يومئذ أقرب إلى الناس من يدي هذه من رأسك**» [رواه الإمام أحمد في مسنده (٥/٢٨٨ - بهامشه منتخب الكنز)، وسنن أبي داود، كتاب الجهاد، باب في الرجل يغزو ويلتمس الأجر والغنيمة (٧/٢٠٩-٢١٠ مع عون المعبود)، ومستدرك الحاكم (٤/٤٢٥)، وقال: ((هذا حديث صحيح الإسناد))، وصححه الألباني: أنظر صحيح الجامع الصغير (٦/٢٦٣) (حديث رقم ٧٧١٥)]

Abdullah Ibn Hawala said: He (Prophet - peace be upon him) then placed his hand on my head - or atop my head - and said: Ibn Hawala!, when you see the caliphate has settled in the holy land, earthquakes, sorrows and serious matters will have drawn near, and on that day the Last Hour will be nearer to mankind than this hand of mine is to your head. *[A sound Hadith Related by Ahmed and Abu Dawud).*



Minor Sign - 59
Demise of righteous believers

Among the signs of the approaching Last Hour is the death of very right minded believers and the shortage of conscientious and devoted people. An excess of anti-social and religious elements will be replace them and the Last Hour will be established with their vices and evils.

In an authentic and sound Hadith related by Imam Ahmad, the Messenger of Allah (may peace be upon him) said:

عن عبد الله بن عمرو ﷺ قال : قال رسول الله ﷺ:«لا تقوم الساعة حتى يأخذ الله شريطته من أهل الأرض ، فيبقى فيها عجاجة ؛ لا يعرفون معروفاً ولاينكرون منكراً»

[رواه أحمد في المسند ، (١١/١٨١-١٨٢ - شرح أحمد شاكر ، وقال : إسناده صحيح)]

Abdullah bin Amr narrated that the Messenger of Allah (may peace be upon him) said: The Last Hour will not be established till Allah takes His devotees and religious adherents from the earth, thus there will remain those people who are riffraff and hooligans, and who will neither aware of virtues and never prevent vices. *(A sound Hadith related by Imam Ahmad).*

The righteous and devoted believers will pass away in a large scale when the evil and amoral doings will take place at a higher rate, avoiding both the commandment of virtues and prohibition of vices. If a right minded believer sees any vice and wickedness and does not endeavor to prevent it in the first place, Allah may send down any trials and afflictions He wills and they would affect them all including those believers.

In an authentic Hadith related by Imam Bukhari said: Narrated Zainab bint Jahsh: The Prophet (may peace be upon him) got up from his sleep with a flushed red face and said: "None has the right to be worshipped but Allah. Woe to the Arabs, from the great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this". (Sufyan illustrated by this forming the number 90 or 100 with his fingers.) It was asked:

أنهلك وفينا الصالحون؟ قال:«نعم إذا كثر الخبث» [رواه البخاري ، كتاب الفتن ، باب قول النبي ﷺ: ((ويل للعرب من شر قد اقترب)) (١٣/١١ - مع الفتح)]

"Shall we be destroyed though there are righteous people among us?" The Prophet (may peace be upon him) said, "Yes, should evil increase." *(Related by Imam Bukhari).*

The majority of people will indulge in evil deeds and act against Islamic law.



Minor Sign - 60
Surplus of female and shortage of male in number

In an authentic and sound Hadith related by Imam Bukhari, the Messenger of Allah (may peace be upon him) said:

عن أنس ﷺ قال لأحدثنّكم حديثاً لا يحدّثكم أحداً بعدي ، سمعتُ رسول الله ﷺ يقول:«من أشراط الساعة أن يقلّ العلمُ ، ويظهر الجهل ، ويظهر الزّنى ، وتكثر النّساء ، ويقلّ الرجال ، حتى يكون لخمسين امرأة القيّم الواحدُ» [رواه البخاري ، كتاب العلم ، باب رفع العلم وظهور الجهل ، (١/١٧٨ مع الفتح) ، وصحيح مسلم ، كتاب العلم ، باب رفع العلم وقبضه وظهور الجهل والفتن في آخر الزمان ، (١٦/٢٢١ - مع شرح النووي)]

Narrated Anas: I will narrate you a Hadith and none other than I will tell you about it. I heard Allah's Apostle (may peace be upon him) saying: From among the portents of the Hour are (the following): 1. Religious knowledge will decrease (by the death of religious learned men) 2. Religious ignorance will prevail. 3. There will be a prevalence of open illegal sexual intercourse. 4. Women will increase in number so much so that fifty women will be looked after by one man. *(Related by Imam Bukhari and Muslim).*

One can easily see for oneself the truth of the Prophetic statement. The problem of surplus women has become a source of headache to all the governments and social reformers in the West. Particularly in the post-war period the situation has become alarming. The following statistics, taken from the British press, substantiate this fact:

Over three million women in Britain are doomed to lonely lives without hope of husbands, child or a real home. The surplus women have gradually increased in the last century. In September 1939 there were 28,18,343 more women than men in Britain. Now the toll of war has taken nearly 30,00,000 men and many thousands are helpless cripples who will never leave their beds. What is to become of thousands of girls who have lost husbands and sweethearts is one of the Britain's post-war problems, declares a woman correspondent of *Sunday Chronicle*. Should every man decide to take a wife, it is still estimated that nearly 40,00,000 women will go without husbands. Shortage of men is not confined to Britain. America has 1,20,00,000 spinsters to only 90,00,000 bachelors *(The Statesman, Delhi, quoted by Professor Khurshid Ahmed in his book Marriage Commission Report X-rayed, pp. 264-65).*

It is presumably conceivable to have this women surplus problem is due to (1) Excessive afflictions in civil wars that take place among men only. (2) An increase of occupation over civilized lands by aggressors which create more POWs (Prisoners Of War), which will also precipitates a shortage of men and a surplus of women in number. (3) A man may be seen followed by fifty or forty women seeking refuge with him, on account of the scarcity of males and abundance of females. (4) Approaching the Last Hour, Allah will allocate to those families more births of female children than male newborn miraculously.



Minor Sign - 61
Famine despite heavy rainfall as nothing world grow

One of the signs of approaching the Last Hour is a famine despite heavy rainfall, with nothing growing from the earth.

In an authentic Hadith related by Imam Muslim, the Messenger of Allah (may peace be upon him) said:

عن أبي هريرة ﷺ أن رسول الله ﷺ قال:«ليست السَّنَةُ بأن لا تُمطروا ولكن السَّنَةُ أن تمطروا وتمطروا، ولا تُنبت الأرض شيئاً» [رواه مسلم، كتاب الفتن واشراط الساعة، (١٨/٣٠ - مع شرح النووي)]

Narrated Abu Huraira: Allah's Messenger (may peace be upon him) had said: The famine will not break out because of drought, but there will be famine despite heavy rainfall so that nothing will grow from the earth. *(Related by Imam Muslim.)*

One of the main factors to cause to grow everything from the earth is rainwater. Every living things depend upon the rainfall. But, Allah wills to stop the growth of every greenish despite the heavy rainfall. Allah is Power to do everything.



Minor Sign - 62
Send a pleasant wind to take the life of every Mnslim

One of the signs approaching the Last Hour is Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive, who would commit adultery like asses, and the Last Hour would come to them.

In an authentic Hadith related by Imam Muslim, the Messenger of Allah (may peace be upon him) said:

عن النّوّاس بن سمعان ﷺ أن رسول الله ﷺ قال:«إذ بعث الله ريحاً طيبة، فتأخذهم تحت آباطهم ، فتقبض روح كل مؤمن وكل مسلم، ويبقى شرار الناس، يتهارجون فيها تهارج الحمر، فعليهم تقوم الساعة»[رواه مسلم ، باب ذكر الرجال ، (١٨/٧٠ - مع شرح النووي)]

Narrated An-Nawwas bin Sam'an: Allah's Messenger (may peace be upon him) said: Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive who would commit adultery like asses, and the Last Hour would come to them. *(Related by Imam Muslim.)*

In another report the Prophet (may peace be upon him) said:

عن أبي هريرة ﷺ أن رسول الله ﷺ قال:«إن الله يبعث ريحاً من اليمن ، ألين من الحرير ، فلا تدعوا أحداً في قلبه من إيمان إلا قبضته » [رواه مسلم ، باب الريح التي تكون قرب القيامة ، (٢/١٣٢ - مع شرح النووي)]

Narrated Abu Huraira that the Messenger of Allah (may peace be upon him) said: Verily Allah would make a wind to blow from the side of the Yemen more delicate than silk and would spare none but cause him to die who has faith equal to the weight of a dust particle. *(Related by Imam Muslim.)*

Allah would send cold wind from the side of Syria that no one would survive upon the earth having a speck of good in him or faith in him but he would die, so much so that even if some amongst Muslims seek to enter the innermost part of the mountain, this wind would reach that place also and that would cause his death. Only the wicked people would survive and they would be as careless as birds with the characteristics of beasts. They would never appreciate the good nor condemn evil, neither would they do anything for the promotion of virtues and suppression of vices.

This wind will take place after the descend of Jesus (may peace be upon him), the slaying of Anti-Christ, and the destruction of Gog and Magog respectively. Also, this cold wind will appear as a sign of the Last Hour after sunrise occurs from its west course (sunset point), the appearance of the giant animal, and after the rest of major signs of the Last Hour. However, this sign would be very close to the establishment of the Last Hour.

The world shall not come to an end as long as there is a grain of religious piety, truthfulness, belief in one God, and an earnest desire to follow the footsteps of the Holy Prophet (may peace be upon him). But when these qualities are absolutely banished from the human race, its very existence will become useless and Allah will exterminate them from the world. It is the Allah alone that makes human life meaningful, but when this belief is lost, then there is no use to keep human beings on the earth, for without belief man becomes a veritable brute.



Minor Sign - 63
The demolishing of the Holy Ka'ba

One of the signs approaching the Last Hour is an Ethiopian army will attack the Ka'ba and that army will sink down into the earth.

In an authentic Hadith related by Bukhari, the Messenger of Allah (may peace be upon him) said:

عن ابن عباس ﷺ أن رسول الله ﷺ قال:« كأني به أسود أفحج يقلعها حجراً حجراً »

[رواه البخاري ، كتاب الحج ، باب هدم الكعبة]

Narrated Ibn 'Abbas: The Prophet (may peace be upon him) said, "As if I were looking at him, (he will be) a black person with thin legs plucking the stones of the Ka'ba one after another." *(Related by Bukhari.)*

In another report the Prophet (may peace be upon him) said:

عن أبي هريرة ﷺ أن رسول الله ﷺ قال :« يخرّب الكعبة ذو السويقتين من الحبشة »

[رواه البخاري ، كتاب الحج ، باب هدم الكعبة]

Narrated Abu Huraira that the Messenger of Allah (may peace be upon him) said: Dhus-Suwaiqatain (the thin-legged man) from Ethiopia will demolish the Ka'ba. *(Related by Bukhari)*

The Ka'ba will be destroyed by an Abyssinian having two small shanks. This mean either the Christian or the polytheists of Abyssinia.

In the events of the history, several attacks have occurred with the motivation to destroy and demolish the holy Ka'ba. Yes, Allah has stated the fact that the holy Ka'ba has been made a Sanctuary secure. So, how can be destroyed it since Allah has already protected it from the attack of the Elephant. This event that happened in the year of the birth of our holy Prophet (may peace be upon him), barely two months before it, in 570 A.D. Yemen was then under the rule of the Abyssinians (Christians), who had driven out the Jewish Himyar rulers. Abraha Ashram was the Abyssinian governor or viceroy. Intoxicated with power and fire by religious fanaticism, he led a big expedition against Makkah, intending to destroy the Ka'ba. He had an elephant or elephants in his train. But his sacrilegious intentions were defeated by a miracle. No defense was offered by the custodians of the Ka'ba as the army was too strong for them. But a shower of stones, thrown by flocks of birds, destroyed the invading army almost to a man. *(For details please refer the Chapter # 105 Al-Fil , or The Elephant, from the Holy Quran).*

Another attempt to demolish the Ka'ba was from the Karmatian sects lead by Hamdan Karmat of Kufa in Iraq. In 317H, they attached pilgrims of Makkah on the day of 8th Dhul Hijjah at Mina. They created barbarism in the Tawaf area of Ka'ba , killing several innocent pilgrims and other worshippers from Masjid Al-Haram. They demolished the system of Zamzam water, removed the door of the Ka'ba and its Kiswa, as well as the Hajar al-Aswad (Black Stone) and they transported them to their home land and they returned them to Makkah after they kept them some twenty two years in their custody.

All these attempts occurred at the own hands of Muslim terrorists, but the sign of the approaching the Last Hour in question will take place by the terrorists of Christians Abyssinians who then will be the great enemies of Islam.



The Signs of the Greater & General Day of Judgment

Greater Sign - 001
Coming forth of Al-Mahdi

It is an article of faith of orthodoxy of the Ahl al-Sunnah wal Jama'h that the Mahdi will come forth towards the end of this world. After his appearance, Jesus Christ will descend and both will fight against the Antichrist. The Mahdi will establish right and justice in the world and eliminate evil and corruption. He will fight against the enemies of the Muslims who would be victorious. Ibn Khaldun criticized the tradition about the appearance of the Mahdi and thought that they were either weak or spurious. This is not correct. Some are sound, others are weak and a few are spurious. Ibn Khaldun is wrong in his criticism. A consensus (Ijmaa') of Ummah & its scholars) of Muslims has been reached on the appearance of the Mahdi towards the end of the time. There seems no reason to falsify all the traditions on the subject. *('Awn al-Ma;bud, IV, 170).*

NAME AND ATTRIBUTION:

His name will be as the name of the Messenger of Allah (may peace be upon him) - Muhammad or Ahmed - and his father's name will be also as the name of the Messenger of Allah (may peace be upon him) - Abdullah. He will hail from the offspring of Fatimah, the daughter of the Prophet (may peace be upon him), and among the children of Hasan the son of Ali (may peace be upon them all).

Imam Ibn Kathir stated that his name will be Muhammad the son of Abdullah - Alawite - Fatimite-Hasanite (peace be upon them all). (*An-Nihaya Al-Fitan wal Malahim (1/29).*

In an authentic Hadith related by Abu Dawud, the Messenger of Allah (may peace be upon him) said:

عن عبد الله بن مسعود ﷺ عن النبي ﷺ قال:« لو لم يبق من الدنيا إلا يوم لطوّل الله ذلك اليوم حتى يبعث فيه رجلاً مني – أو – من أهل بيتي ، يواطئ اسمه اسمي ، واسم أبيه اسم أبي يملأ الأرض قسطاً وعدلاً ، كما مُلئتْ ظُلماً وَجُوراً ، لا تذهب – أو لا تنقضي – الدنيا حتى يملك العرب ، رجل من أهل بيتي ، يواطئ اسمه اسمي» [

حديث حسن صحيح – رواه أبو داود (٤٢٨٢) كتاب للمهدي، والترمذي (٢٣٤٥)]

Abdullah bin Masu'd reported the Prophet (may peace be upon him) as saying: If only one day of this world remained, Allah would lengthen that day, till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has filled with oppression and tyranny. The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine. (Related by Abu Dawud, a sound Hadith, and Tirmuzi)

FAMILY:

The family of the Mahdi would be from the same family of the Prophet (may peace be upon him). The Prophet (may peace be upon him) said:

عن أم سلمة ﷺ قالت: سمعت رسول الله ﷺ يقول :«**المهدي من عترتي من ولد فاطمة**» [حديث حسن ، رواه أبو داود (٤٢٨٤) كتاب المهدي ، وابن ماجة (٤١٣٥) كتاب الفتن ، باب خروج المهدي ، والحاكم في المستدرك (٤/٥٥٧)]

Ummu Salama reported the Apostle of Allah (may peace be upon him) as saying: The Mahdi will be of my family, of the descendants of Fatimah. *(Related by Abu Dawud, a good Hadith, Ibn Majah and Hakim).*

DISTINGUISHES:

The Mahdi will be of the Prophet's stock, and will have a broad forehead and a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years.

The Prophet (may peace be upon him) said:

عن أبي سعيد الخدري ﷺ قال: سمعت رسول الله ﷺ يقول :«**المهدي مني ، أجلى الجبهة ، أقنى الأنف ، يملأ الأرض قسطاً وعدلاً ، كما ملئت جوراً وظلماً ، ويملك سبع سنين**» [إسناده حسن ، رواه الإمام أحمد في المسند (٣/٧١) و أبو داود (٤٢٨٥) كتاب المهدي ، والحاكم في المستدرك (٤/٥٥٧)]

Abu Sa'id al-Khudri reported the Apostle of Allah (may peace be upon him) as saying: The Mahdi will be of my stock, and will have a broad forehead and a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years. *(Related by Abu Dawud , a good Hadith, Imam Ahmad and Hakim).*

According to some commentators of the Hadith, here the word "Imam" stands for Imam Mahdi who would, before the descent of Christ, guide people to the path of righteousness. The Imam would be second in command because the Apostle of Allah occupies a higher position than the Imam.

The Prophet (may peace be upon him) said:

عن جابر بن عبد الله يقول: سمعت النبيّ ﷺ يقول:«لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة. قال: فينزل عيسى بن مريم ﷺ فيقول أميرهم: تعال صلّ لنا. فيقول: لا. إنّ بعضكم على بعض أُمراء. تكرمة الله هذه الأمّة» رواه مسلم (١٥٦) في الإيمان ، باب نزول عيسى بن مريم حاكماً بشريعة نبينا محمد ﷺ

Jabir Ibn 'Abdullah reported: I heard the Messenger of Allah (may peace be upon him) saying: "A section of my people will not cease fighting for the Truth and will prevail until the Day of Resurrection. He said: Jesus son of Mary will then descend and their (Muslims') commander will invite him to come and lead them in prayer, but he will say: No, some amongst you are commanders over some (amongst you). This is the honor from Allah for this nation. *(Related by Muslim).*

Christ would decline the offer and say his prayer behind Imam Mahdi to show that it was now the Sharia'h of Islam which was valid to be led in prayer and not the sign of inferiority in rank. Once 'Abdur-Rahman bin 'Auf led the prayer and the Apostle of Allah (may peace be upon him) with all his eminence and dignity followed him.

There is an indirect indication of the appearance of the Mahdi in the following Hadiths.

Harith bin Abi Rabi and Abdullah bin Safwan both went to Umm Salamah, the Mother of the Faithful, and they asked her about the army which would cause the earth to sink. This relates to the time when Ibn Zubair was the governor of Makkah. She reported the Prophet (may peace be upon him) saying:

عن أم سلمة قالت: قال رسول الله ﷺ:«يعوذ عائذ بالبيت فيبعث إليه بعث، فإذا كانوا ببيداء من الأرض خُسف بهم فقلتُ: يا رسول الله فكيف بمن كان كارهاً؟ قال: يخسف به معهم، ولكنه يبعث يوم القيامة على نيته» رواه مسلم (٢٨٨٢) في الفتن، باب الخسف بالجيش الذي يؤم البيت، والترمذي (١٢٧٢) في الفتن، باب رقم (١٠)

Umm Salamah reported that Allah's Messenger (may peace be upon him) had said that a seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain ground, it would be made to sink. I said: Allah's Messenger (may peace be upon him)! what about him who would be made to accompany this army willy nilly? Thereupon he said: He would be made to sink along with them but he would be resurrected on the Day of Resurrection of the basis of his intention. *(Related by Muslim, and Turmuzi).*

This tradition shows that Divine punishment in this world will be given to all equally. Those who are innocent will be saved in the Hereafter. The man who was forced to accompany the army will not be punished in the next world. But he will suffer the same fate in this world. *('Awn al-Ma'bud, pp, 176-77).*

Abdullah bin Safwan reported that Hafsa told him that she had heard Allah's Apostle (may peace be upon him) saying:

عن حفصة ﷺ أنّ رسول الله ﷺ قال:«**سيعوذ بهذا البيت – يعني الكعبة – قوم ليس معهم منعة ولا عدد ولا عدة ، يبعث إليهم جيش ، حتى إذا كانوا ببيداء من الأرض خُسف بهم** » رواه مسلم (٢٨٨٣) في الفتن ، باب الخسف بالجيش الذي يؤم البيت ، والنسائي (٥/٢٠٧) في الحج ، باب حرمة الحرم

Abdullah bin Safwan reported that the Mother of the Faithful had said that Allah's Messenger (may peace be upon him) said: They will soon seek protection in this House, viz. Ka'ba (the defenseless), people who will have nothing to protect themselves in the shape of weapons or the strength of the people. An army will be sent to fight (and kill) them and when they enter a desert, the army will be sunk in it. *(Related by Muslim , and Nasai).*

Hafsa reported that Allah's Messenger (may peace be upon him) said: An army will attack this House - the Ka'ba - in order to fight against the inhabitants of this House and when it is in the desert, the ranks in the center of the army will sink and the first will call those at the end of the army and they will also be sunk and no flank will be left except some people who will go to inform them (their kin).

عن عائشة ﷺ قالت : قال رسول الله ﷺ:« **يغزو جيش الكعبة فإذا كانوا ببيداء من الأرض يُخسف بأولهم وآخرهم** » قالت : قلتُ: يا رسول الله! كيف يخسف بأولهم وآخرهم ، وفيهم أسواقهم ، ومن ليس منهم؟ قال: «**يُخسف بأولهم وآخرهم ، ثم يبعثون على نيّاتهم** رواه البخاري (٣/١٩) في البيوع ، باب ما ذكر في الأسواق

Narrated 'Aisha: Allah's Messenger (may peace be upon him) said, "An army will invade the Ka'ba and when the invaders reach Al-Baidaa, all the ground will sink, and swallow the whole army". I said, "O Allah's Messenger! How will they sink into ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet (may peace be upon him) replied, "All of those people will sink but they will be resurrected and judged according to their intentions." *(Related by Bukhari).*

عن عائشة ﷺ قالت: عبث رسول الله ﷺ في منامه، فقلنا: يا رسول الله! صنعتَ شيئاً في منامك لم تكن تفعله . فقال:«**العجب إنّ ناساً من أمّتي يؤمون بالبيت برجل من قريش . قد لجأ بالبيت حتى إذا كانوا بالبيداء خُسف بهم**» فقلنا: يا رسول الله! إنّ الطّريق قد يجمع النّاس. قال: «**نعم . فيهم المُستبصر والمجبور وابن السبيل. يهلكون مهلكاً واحداً . ويصدرون مصادر شتّى . يبعثهم الله على نيّاتهم**»[رواه البخاري (٣/١٩) في البيوع ، باب ما ذكر في الأسواق ، ومسلم (٢٨٨٤) في الفتن ، باب الخسف بالجيش الذي يؤم البيت]

'Aisha reported that Allah's Messenger (may peace be upon him) fiddled around while sleeping. We said: Allah's Messenger, you have done something while sleeping which you never did before. Thereupon he said: Strange it is that some people of my nation would attack the House (Ka'ba) (for killing) one who belongs to the tribe of Quraish and he will try to seek protection in the House. And when they reach the desert they will be sunk. We said: Allah's Messenger, all sorts of people throng the path. Thereupon he said: Yes, there will be amongst them people who will come with definite designs and those who will come under duress and there would be travelers also, but they will all be destroyed through one (stoke) of destruction, though they would

be raised in different states (on the Day of Resurrection). Allah will, however, resurrect them according to their intention. *(Related by Bukhari and Muslim).*

عن أبي سعيد الخدري وجابر بن عبد الله ﷺ أنّ النبيّ ﷺ قال : «**يكون في آخر أمّتي خليفة يحثي المال حثياً لا يعدّه عدداً** رواه مسلم (٢٩١٣) في الفتن ، باب لا تقوم الساعة حتى يمر الرجل بقبر الرجل فيتمنى أن يكون مكان الميت من البلاء

Abu Sai'ed al-Khudri and Jabir bin 'Abdullah reported: Allah's Messenger (may peace be upon him) who said: There would be a caliph in the last (period) of my nation who will freely give handfuls of wealth to the people without counting it. *(Related by Muslim)*

Umm Salamah reported the Prophet of Allah (may peace be upon him) saying:

عن أم سلمة ﷺ قالت: سمعتُ رسول الله ﷺ يقول : «**يكون إختلاف عند موت خليفة ، فيخرج خليفة من بني هاشم فيأتي مكة فيستخرجه الناس من بيته بين الركن والمقام ، فيجهز إليه جزء من الشام ، أخواله من كلب فيجهز إليه جيش فيهزمهم الله فتكون الدائرة عليهم ، فذلك يوم كلب ، الخائب من خاب من غنيمة كلب ، فيستفتح الكنوز ويقسم الأموال ، ويلقي الإسلام بجرانه إلى الأرض فيعيشون بذلك سبع سنين أو قال تسع** »[رواه أبوداود (٤٢٨٦) في المهدي ، وسنده حسن]

Umm Salamah reported the Prophet (may peace be upon him) as saying: Disagreement will occur at the death of a caliph and a man of the people of Madinah will come forth to Makkah. Some of the people of Makkah will come to him, bring him out against his will ,and swear allegiance to him between the Corner (the

corner of the Ka'ba containing the Black Stone) and the Maqam (Maqam Ibrahim, a place near the Ka'ba). An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Makkah and Madinah, and when the people see that, the eminent saints of Syria and the best people of 'Iraq will come to him and swear allegiance to him between the Corner and the Maqam. The will arise a man of Quraish whose maternal uncles belong to Kalb and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed is the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the *Sunnah* of their Prophet (may peace be upon him) and establish Islam in the earth. He will remain seven -or- nine years, then die, and the Muslims will pray over him. *(Related with sound narration by Abu Dawud).*

Abu Hurairah reported as the Prophet of Allah (may peace be upon him) saying:

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ: «**كيف أنتم إذا نزل ابن عيسى ابن مريم فيكم ، وإمامكم منكم**» [رواه البخاري (٦/٥٦٦ - مع الفتح) كتاب أحاديث الأنبياء، باب نزول عيسى ابن مريم ، وصحيح مسلم ، كتاب الإيمان ، باب نزول عيسى ابن مريم حاكماً ، (٢/١٥٥ - مع شرح النووي]

Narrated Abu Huraira: Allah's Messenger said: How will you be when the son of Maryam (Mary) (i.e. Jesus) descends amongst you, and he will judge people (by the law of Quran and not by the law of the Gospel. *(See Fath al Bari, pp 569-570, vol.6 and also see the Hadith related by Muslim).*

The other possible meaning is: What will be your state when the son of Mary descends amongst you and there will be an Imam amongst you. (Related by Bukhari and Muslim)

According to the commentators of the Hadith, here the word "Imam" stands for Imam Mahdi who would, before the descent of Christ, guide people to the path of righteousness.

There are many who would deny the appearance of the Imam Mahdi, refuting the traditions narrated in this aspect. It is our duty to recognize and accept the authenticated traditions narrated through the appropriate channels and chains of true narrators from the Prophet Muhammad (may peace be upon him) confirming the appearance of the Imam Mahdi. On the other hand, there are no any authenticated Hadiths to prove the claims of the opponents of the coming forth of this Imam. It is true that there is no direct mention of the wording of "MAHDI" in the related Hadiths mentioned therein, but there are numerous descriptions and attributes as well as identifying marks to recognize this Imam. It is true that there are many factions from the Shi'ites and other sectors who claim as Imam their own expected and proposed Imam Mahdi. But this claim will not deny the fact that the actual Imam Mahdi mentioned in many authenticated traditions will come forth. This is nothing but a claim by the likes of Qadianism, Musailima al Kazzab, Aswad al 'Ansy and Sajah among the self-proclaimed liars of the prophethood. This has nothing to do with the authenticated Hadiths which are confirmed by several Hadiths commentators proving the coming forth of the Imam Mahdi.



Greater Sign - 002
Appearance of the Anti-Christ

Dajjal (the Antichrist), means one who conceals the truth with falsehood, a falsifier, one who deceives, deludes, beguiles, circumvents, is very deceitful or a great deceiver. The word also means "To smear the whole body of camel with tar". Thus, according to this meaning Dajjal would mean a great falsifier who would cover the whole earth with conceit and delusion and infidelity or with his beguiled adherents as tar covers the body. According to another version, he would be called Dajjal because he will travel to most of the regions of the earth. There is a good deal of difference of opinion about the personality of Dajjal and this has raised much academic discussion about it. It is, however, certain that at the approach of the end of the world, a great falsifier would rise and he would, by his vicious tricks and devices, lead people astray from the path of righteousness.

Hafiz Ibn Hajar 'Asqalani has mentioned the opinion of Qadhi 'Iyadh: whatever we find in the Hadiths proves beyond any shadow of doubt that the Dajjal is a particular person; he will definitely appear on the plane of the world and, through his magic devices, mislead people.

The afflictions resulting due to the appearance of the Anti-Christ have even more consequences to the nation. He is the original source of the disbelief and astray. For this very reason, all prophets have warned their people to seek refuge in Allah from the trials of the Anti-Christ, particularly, our Prophet (may peace

be upon him), who was seeking refuge with Allah from the evil of the trial and mischief of Anti-Christ in his all prayers.

In a Hadith related by Bukhari and Muslim, the Messenger of Allah (may peace be upon him) said:

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ:« **إذا تشهّد أحدكم فاليستعذ بالله من أربع يقول: اللهمّ إنّي أعوذ بك من عذاب جهنّم ومن عذاب القبر ومن فتنة المحيا والممات ومن شرّ فتنة المسيح الدجّال**» [رواه البخاري في صفة الصلاة ، باب الدعاء قبل السلام ، ومسلم برقم (٥٨٨) في المساجد ، باب ما يستعاذ منه في الصلاة]

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When any one of you utters Tashahhud (in prayer) he must seek refuge with Allah from four (trials) and should thus say: "O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih Al-Dajjal (Anti-Christ)". *(Related by Bukhari and Muslim).*

The Prophet (may peace be upon him) said:

عن حميد بن هلال ﷺ عن رهط منهم: أبو النعاء وأبو قتادة قالوا: كنّا نمرّ على هشام بن عامر ، نأتي عمران بن حصين، فقال ذات يوم: إنكم لتجاوزونني إلى رجال ما كانوا بأحضر لرسول الله ﷺ مني، ولا أعلم بحديثه مني، سمعتُ رسول الله ﷺ يقول:« **ما بين خلق آدم إلى قيام الساعة: خلق أكبر من الدجال** » وفي رواية:« **أمر أكبر من الدجال**» [رواه مسلم (٢٩٤٦) في الفتن ، باب في بقية من أحاديث الدجال]

Abu Qatada reported: We used to go to 'Imran bin Husain passing in front of Hisham bin 'Amar. He, one day, said: You pass by me (in order) to go to (see) some people but no one

remains in the company of Allah's Messenger (may peace be upon him) more than me and no one knew more of his Hadiths than me. I heard Allah's Messenger (may peace be upon him) saying: There would be no creation (creating more trouble) other than the Antichrist from the creation of Adam to the Last Hour. (*Related by Muslim*).

ACCOUNT AND HIS CHARACTERS:

We have been told that the Antichrist would be blind of right eye as well as his left eye. The fact is, then, that both eyes of the Antichrist would be defective. He would be blind of left eye and his right eye would be like a floating grape. This would be because of a disease in the eye which cause a growth like a nail to come over it, or a piece of flesh that grows at the inner angle of the eye, extending to the black, and sometimes encroaching upon the black.

The Antichrist would have all things with him but in distorted and subverted forms. What would appear to be pleasing to his eyes would be something incurring the wrath of Allah, and what would appear as Hell in the eye of the Antichrist would be very much rewarding in the eye of Allah. The Antichrist would be very irritable and get extremely angry.

It is advisable that we should analyze the appearance of the Antichrist and his characteristics and get an accurate perspective about him. Hafiz Ibn Hajar would possess certain unnatural powers in him, e.g. bringing the dead to life, immensely large store of corn and water would be in his

possession, and it is by the unnatural powers of his that Allah would test the faith of the believers. He would, however, be killed by Christ. *(Ref. Fathul Bari, vol. III, pp. 89-90).*

> *His characteristics are: He would be blind of left eye and his right eye would be floating like a grape. His complexion would be red. His forehead would have these letters K.F.R. (Kafir) - Disbeliever - inscribed on it. He would not be able to get into Al-Madinah Al-Munawwarah. Al-Madinah Al-Munawwarah would rock thrice on his appearance. He would kill a pious man and then bring him back to life. He would appear near the Last Hour and would be killed by Christ.*

Ibn Sayyad cannot be Antichrist as he stayed in Al-Madinah Al-Munawwarah. The statement of Tamim Dari that he found a man locked in iron chains in an island of the Mediterranean or Arabian Sea, cannot be accepted as the Antichrist since the Holy Prophet (may peace be upon him) in that very Hadith made it explicit that he would appear in the east. What the Holy Prophet (may peace be upon him) corroborated was the fact that some of the qualities of the Antichrist were found in that person; his words in no way indicate that he gave his decision that the imprisoned person was the Antichrist.

Hafiz Ibn Hajar, while explaining this point states: "When the Antichrist will come nothing has been said with certainty about it except the fact that he would appear from the east". *(Ref. Fathul Bari, vol. XIII, p. 76).*

The fact is that just as Allah has kept secret the exact time of the Last Hour and has given humanity some clear indications of it in the same way. He has made this fact explicit that there would appear near the approach of the Last Hour a notorious Antichrist who would do great havoc, but he has not actually located the place from where he would appear. That is the reason why the Holy Prophet (may peace be upon him) has said nothing about it; he has given indications of different places, with the final verdict that it would be from the east that he would make his appearance.

The Antichrist's characteristics are mentioned in the many authentic Hadiths. The Prophet (may peace be upon him) has described the minute details of the Antichrist so that the Muslims could know him and protect themselves from his delusion.

1. Antichrist is blind of right eye as if his eye is like a swollen grape.
2. Antichrist has on his forehead the letters K.F.R. (Kafir) (infidel) which every Muslim, whether he is literate or illiterate, would only be able to read, while non-believers cannot perceive this written message.
3. The Antichrist is short.
4. He is hen-toed.
5. He is woolly-haired
6. He is eye-sightless, and neither protruding nor deep-seated.
7. The Antichrist has huge body
8. He is red in complexion
9. He has curly hair

10. He resembles most Ibn Qatan, a man from the tribe of Khuza'ah.
11. Antichrist is barren and no children would be born to him
12. Allah has prohibited him to enter Holy Makkah and Al-Madinah Al-Munawwaraha, so he would not enter therein.
13. The Antichrist would be a Jew, or a non-believer.
14. One of the characteristics of the Antichrist is he would be very irritable and get extremely angry, and the first thing (by the incitement of which) he would come out before the public would be his anger.

فعن عبد الله عمر ﷺ أن رسول الله ﷺ ذكر الدجال بين ظهراني الناس فقال:«**إن الله ليس بأعور، الا إن المسيح الدجال أعور العين اليمنى، كأن عينه عنبة طافية**» رواه البخاري (٨/١٠١) في الفتن، باب ذكر الدجال، ومسلم برقم (١٦٩) في الإيمان، باب ذكر المسيح ابن مريم والمسيح الدجال، وأبو داود برقم (٤٧٥٧) في السنة، باب في الدجال، والترمذي برقم (٢٢٣٦) في الفتن، باب ما جاء في علامة الدجال.

It is narrated on the authority of Abdullah bin Umar that the Messenger of Allah (may peace be upon him) in the presence of people described the Antichrist. He said: Verily Allah (hallowed be He and High) is not blind of one eye. Behold, but the Antichrist is blind of right eye as if his eye is like a swollen grape. *(Related by Bukhari, Muslim, Abu Dawud, and Tirmuzi).*

فعن أنس بن مالك ﷺ قال: قال رسول الله ﷺ: «**ما من نبيّ إلا وقد أنذر أمته الأعور الكذاب، ألا إنه أعور وإن ربكم عز وجل ليس بأعور، مكتوب بين عينيه (ك ف ر)**» وفي رواية أخرى قال: «**الدجال ممسوح العين، مكتوب بين عينيه (كافر)**

يقرؤه كل مسلم» - رواه البخاري (٨/١٠١) في الفتن، باب ذكر الدجال، ومسلم برقم (٢٩٣٣) في الفتن، باب ذكر الدجال وصفة ما معه، وأبو داود برقم (٤٣١٦) في الملاحم، باب خروج الدجال، والترمذي برقم (٢٢٤٦) في الفتن، باب رقم (٤)

Anas bin Malik reported that Allah's Messenger (may peace be upon him) said: There is not a prophet who has not warned his nation of that one - eyed liar; behold he is one-eyed and your Lord is not one-eyed. On his forehead are the letters K.F.R. (Kafir) (infidel) . In another report narrated by Anas bin Malik, he reported that Allah's Messenger (may peace be upon him) said: The Antichrist is blind of one eye and there is written between his eyes the word (Kafir) (infidel). He then spelled the word as K.F.R., which every Muslim would be able to read. (*Related by Bukhari, Muslim, Abu Dawud, and Tirmuzi).*

عن عبادة بن الصامت ﷺ أن رسول الله ﷺ قال: « **إني حدثتكم عن الدجال، حتى خشيت أن لا تعقلوا ، إن المسيح الدجال قصير أفحج ، جعد أعور ، مطموس العين ، ليست بناتئة ولا جحراء ، فإن التبس عليكم ، فاعلموا أن ربكم ليس بأعور**» إسناده صحيح رواه الإمام أحمد في المسند ، وأبو داود برقم (٤٣٢٠) في الملاحم ، باب خروج الدجال ، وذكره السيوطي في الجامع الصغير وأشار إلى صحته .

'Ubadah bin Al-Samit reported the Apostle of Allah (may peace be upon him) as saying: I have told you so much about the Dajjal (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, and eye-sightless, and neither protruding nor deep-seated. If you are confused about him, behold that your Lord is not one-eyed. (*A Sound Hadith Related by Imam Ahmad, Abu Dawud).*

عن عبد الله بن عمر ﷺما أن رسول الله ﷺ قال: «بينا أنا نائم أطوف بالكعبة فإذا رجل آدم سبط الشعر ينطف – أو يهراق – رأسه ماء، قلت: من هذا؟ قالوا: ابن مريم، ثم ذهبت التفت، فإذا رجل جسيم، أحمر، جعد الرأس، أعور العين كأن عينه عنبة طافية، قالوا: هذا الدجال، أقرب الناس به شبهاً ابن قطن، رجل من خزاعة» – رواه البخاري (٨/١٠١) في الفتن، باب ذكر الدجال،

Narrated 'Abdullah bin 'Umar: Allah's Apostle (may peace be upon him) said: "While I was sleeping, I saw myself (in a dream) performing Tawaf around the Ka'ba. Behold, I saw a reddish-white man with lank hair, and water was dropping from his head. I asked, "Who is this?' They replied, "The son of Mary.' Then I turned my face to see another man with a huge body, red complexion and curly hair and blind of one eye. His eye looked like a protruding grape. They said (to me), He is Ad-Dajjal (Antichrist)." The Prophet added, "The man he resembled most is Ibn Qatan, a man from the tribe of Khuza'ah. (*Related by Bukhari*).

In another report : The Prophet of Allah (may peace be upon him) said: I saw another man, stout and having much curly hair, and blind his right eye as if it was a full swollen grape. I asked: Who is he? It was said: He is the Antichrist.(*Related by Muslim*)

In another report : The Prophet of Allah (may peace be upon him) said: I saw behind him a man with intensely curled hair, blind of right eye, he looked like Ibn Qatan the Antichrist. He was making a circuit around the holy Ka'bah, placing both his hands

on the shoulders of two men. I asked: Who is he? They said: It is the Antichrist.*(Related by Muslim)*

In another report : The Prophet of Allah (may peace be upon him) said: I saw behind him a man with red complexion and thick curly hair, blind in the right eye, And I saw him the greatest resemblance with Ibn Qatan. I asked: Who is he? They replied: He is the Antichrist (*Related by Muslim).*

عن أبي سعيد الخدري ﷺ قال: صحبت ابن صياد إلى مكة ، فقال لي: أما قد لقيتُ من الناس، يزعمون أني الدجال؟ ألست سمعت رسول الله ﷺ يقول: «**إنه لا يولد له**»؟ قال: قلت: بلى ، قال : فقد وُلِدَ لي ، أو ليس سمعت رسول الله ﷺ يقول: « **لا يدخل المدينة ولا مكة** » ؟ قال : قلت: بلى ، فقد وُلدت بالمدينة وها أنا أريد مكة، ثم قال في آخر قوله : أما والله إني لأعلم مولده ومكانه ، وأين هو؟ قال: فلبسني. (رواه مسلم (٢٩٢٧) في الفتن وأشراط الساعة ، باب ذكر ابن صياد ، والترمذي برقم (٢٢٤٧) في الفتن ، باب ما جاء في ذكر ابن صياد .)

Abu Sa'id Khudri reported: I accompanied Ibn Sayyad to Holy Makkah and he said to me: What I have gathered from people is that they think that I am the Antichrist. Have not you heard Allah's Messenger (may peace be upon him) saying: "He will have no children"? I said: Yes, of course. Thereupon he said: But I have children. Have not you heard Allah's Messenger (may peace be upon him) saying: "He would not enter Holy Makkah and Al-Madinah Al-Munawwarah"? I said: Yes, of course. Thereupon he said: I was born in Al-Madinah Al-Munawwarah and now I intend to go to Holy Makkah. And he said to me at the end of his talk: By Allah, I know his birth-place, his abode, where

he is just now. He (Abu Sai'd) said: This caused confusion in my mind (in regard to his identity). *[Related by Muslim and Timuzi).*

عن أبي سعيد الخدري ﷺ قال: قال لي ابن صائد، وأخذتني منه ذمامة: هذا عذرت الناس ما لي ولكم؟ يا أصحاب محمد! ألم يقل نبيّ الله ﷺ : « **إنه يهودي** » – وفي رواية: « **هو كافر** » – وقد أسلمتُ، قال : « **ولا يولد له** » وقد وُلد لي ، قال: « **إنّ الله قد حرّم عليه مكة** » وقد حججتُ ، قال : فما زال حتّى كاد أن يأخذ فيّ قولُه ، قال : فقال له: أما والله! إنّي لأعلم الآن حيث هو ، وأعرف أباه وأمّه. قال وقيل له : أيسرُّك أنّك ذاك الرّجل؟ قال فقال: لو عُرِض عليّ ما كرهتُ ، رواه مسلم (٢٩٢٧م١) في الفتن وأشراط الساعة ، باب ذكر ابن صياد.

Abu Sa'id Khudri reported: Ibn Saiad said to me something of which I felt ashamed. He said: I can excuse others but what has gone wrong with you , O Companions of Muhammad, that you take me as Antichrist? Has not Allah's Apostle (may peace be upon him) said that he would be a Jew - (in another report - he would be a non-believer) - whereas I am a Muslim, and he also said that he would not have children whereas I have children, and he also said: Verily, Allah has prohibited him to enter Holy Makkah whereas I have performed Pilgrimage, and he went on saying this so that I would be impressed by his talk. He (however) said this also: I know where he (Antichrist) is and I know his father and mother, and it was said to him: Won't you feel pleased if you were to be the same man? Thereupon he said: If this representation is made to me, I would not resent that. *(Related by Muslim).*

عن نافع قال: لقي ابن عمر ابن صائد في بعض طرق المدينة فقال له قولاً أغضبه، فانتفخ حتّى ملأ السّكّة، فدخل ابن عمر على حفصة وقد بلغها فقالت له: رحمك الله! ما أردتَ من ابن صائد؟ أما علمت أنّ رسول الله ﷺ قال: «**إنّما يخرج من غضبة يغضبها**» رواه مسلم كتاب الفتن وأشراط الساعة، باب ذكر ابن صياد (١٨/٥٧- مع شرح النووي).

Nafi' reported that Ibn Umar met I
Madinah Al-Munawwarah and he said to him a word which enraged his and he was so much swollen with anger that the way was blocked. Ibn Umar went to Hafsah and informed her about this. Thereupon she said: May Allah have mercy upon you, why did you incite Ibn Sayyad in spite of the fact that you knew the Messenger of Allah (may peace be upon him) said: It would be the extreme anger which would make Antichrist appear in the world. (*Related by Muslim)*

IS ANTICHRIST STILL ALIVE? WHERE DID HE HIDE DURING THE LIFETIME OF THE PROPHET (ﷺ)?

To find out the correct answer we should identify exactly the status of Ibn Sayyad whether he is the Antichrist or someone else? In the case that the Antichrist is other than Ibn Sayyad, would he have lived before his afflictions appeared? Prior to answering these questions we must be certain of the information available about Ibn Sayyad:

IBN SAYYAD: THE SUSPECTED ANTICHRIST?

His original name was SAF - while he was known as Ibn Sayyad, Ibn Saiad etc. Many Hadiths determine the identity of Ibn Sayyad. He is not doubt one of the impostors amongst the

various impostors with whom the Millat of Islam had to deal or shall have to deal, but he is decidedly not that Antichrist who will appear just at the approach of the Last Hour.

THE PROPHET'S TEST WITH IBN SAYYAD:

Ibn Sayyad was a diviner who labored under the misconception that he was able to receive Divine messages and give information about the unseen realities like a prophet. The Holy Prophet (may peace be upon him), in order to explode this myth and show the hollowness of this claim and bring before the people his real nature and that of his claim of prophethood, asked him to reveal what the Holy Prophet (may peace be upon him) had in his mind. He had at that moment the verse pertaining to Dukhan (smoke) in his mind. **«So, wait for the day when the heaven brings a clear smoke O Muhammad! (may peace be upon him)»** *(Holy Quran 44:10)*. Yet with all his skill and knowledge and the art of sorcery, he could not even know the one complete word Dukhan. He guessed imperfectly for he mentioned part of the word, *i.e. Dukh*. By this way, the Prophet (may peace be upon him) proved that Ibn Sayyad was just a soothsayer to whom the devils conveyed nonsensical fragments of information from the spiritual world. The knowledge of the diviners, sorcerers and magicians is defective as their avenues of knowledge of Reality are very imperfect. Theirs are hit and miss methods, and cannot know the true nature of Reality which is unfolded to us only through the Prophets who are the recipients of the revelation from Allah.

Narrated Abdullah bin Umar: 'Umar set out along with the Prophet (may peace be upon him) with a group of people to Ibn

Sayyad until they saw him playing with the boys near the small hills of Bani Maghala. Ibn Sayyad at that time was nearing his puberty and did not notice (us) until the Prophet (may peace be upon him) stroked him with his hand and said to him, "Do you testify that I am Allah's Messenger." Ibn Sayyad looked at him and said, "I testify that you are the Messenger of illiterates," Then Ibn Sayyad asked the Prophet (may peace be upon him), "Do you testify that I am Allah's Messenger?" The Prophet (may peace be upon him) refuted it and said, "I believe in Allah and His Messenger" Then he said (to Ibn Sayyad), "What do you think?" Ibn Sayyad answered, "True people and liars visit me." The Prophet (may peace be upon him) said, "You have been confused as to this matter." Then the Prophet (may peace be upon him) said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Sayyad said, "It is *Ad-Dukh* (the smoke). The prophet (may peace be upon him) said, "Let you live in ignominy. You cannot cross your limits." On that 'Umar said, "O Allah's Messenger! Allow me to chop his head off." The Prophet (may peace be upon him) said, "If he is he (i.e. Antichrist), then you cannot overpower him, and if he is not, then there is no use in murdering him." (Ibn 'Umar – the narrator – added): Later on Allah's Messenger (may peace be upon him) once again went along with Ubai bin Ka'b to the date palm trees (garden) where Ibn Sayyad was staying. The Prophet (may peace be upon him) wanted to hear something from Ibn Sayyad before Ibn Sayyad could see him, and the Prophet (may peace be upon him) saw him lying covered with a sheet and from where his murmurs were heard. Ibn Sayyad's mother saw Allah's Messenger (may peace be upon him) as he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Sayyad, "O SAF! (and that was the name of Ibn Sayyad)

Here is Muhammad." And with that Ibn Sayyad got up. The Prophet (may peace be upon him) said, "Had this woman left him (Had she not disturbed him), then Ibn Sayyad would have revealed the reality of his case." *[Related by Al-Bukhari (3/318) The Book of Funerals - (Fathul Bari)].*

Abu Sai'ed reported that Allah's Messenger (may peace be upon him) met him (Ibn Sayyad) and so did Abu Bakr and Umar on one of the roads of Al-Madinah Al-Munawwarah, Allah's Messenger (may peace be upon him) said: Do you testify that I am the Messenger of Allah? Thereupon he said: Do you testify that I am the Messenger of Allah? Thereupon Allah's Messenger (may peace be upon him) said: I affirm my faith in Allah and in His Angels and in His Books, and what do you see? He said: I see the throne over water. Thereupon Allah's Messenger (may peace be upon him) said, "You see the throne of Iblis upon the water, and what else do you see? He said, I see two truthful persons and a liar or two liars and one truthful person. Thereupon Allah's Messenger (may peace be upon him) said: Leave him. He has been confounded. *(Related by Muslim).*

His mind is a hodgepodge of facts and fictions, and is stuffed with all sort of things and he miserably lacks the power to distinguish right from wrong.

By this test, the Prophet (may peace be upon him) proved that Ibn Sayyad was just a soothsayer to whom the devils conveyed nonsensical fragments of information from the spiritual world.

DEATH OF IBN SAYYAD:

Ibn Sayyad was a man whom the Prophet (may peace be upon him) suspected to be the Antichrist. He referred not to the Dajjal (Antichrist) who will come forth at the time when the Last Hour will be approaching and who will be killed by Jesus. He meant that Ibn Sayyad was one of the many Antichrists who would appear from time to time to deceive the people. They come forth before the appearance of the great Dajjal. The Prophet (may peace be upon him) predicted that many Antichrists would appear from time to time in this way before the appearance of the great Dajjal. Later on Ibn Sayyad embraced Islam and had children, and died.

عن جابر ﷺ قال: «فقدنا ابن صيّاد يوم الحرّة» رواه سنن أبي داود (٤٧٦/١١) - مع عون المعبود .

Jabir said: We saw the last of Ibn Sayyad at the battle of the Harrah. *(Related by Abu Dawud, Ibn Hajar said: This is sound Hadith)*

This is the day when Yazid bin Mua'wiyah gained full control of the people of Al-Medinah Al-Munawwarah. This was waged on the two lava plains of Al-Madinah Al-Munawwarah.

IS IT TRUE THAT IBN SAYYAD IS REAL DAJJAL?

From the Hadiths mentioned above pertaining to the status of Ibn Sayyad and the test conducted by the Prophet (may peace be upon him), it is explicit that the Prophet (may peace be upon him) was reluctant regarding to Ibn Sayyad, and was not certain whether he was the original Antichrist or not, due to the lack of Wahy' revelation from Allah in this respect.

Umar swore by Allah before the Prophet (may peace be upon him): "I do not doubt that Antichrist is Ibn Sayyad", while the Prophet (may peace be upon him) did not disapprove or deny it. The Holy Prophet (may peace be upon him) observed meaningful silence at that time as the identity of Ibn Sayyad was somewhat confused and he had not received detailed revelation from Allah about it. Many senior Companions of the Prophet (may peace be upon him) such as Jabir, Ibn Umar, Abu Zarr etc. have been supported the view of Umar and took oaths in the name of Allah that Ibn Sayyad was the Antichrist.

عن محمد بن منكدر، قال: رأيتُ جابر بن عبد الله يحلف بالله أنّ ابن صائد الدجال. فقلتُ: أتحلف بالله؟ قال: إنّي سمعتُ عمر يحلف على ذلك عند النبي ﷺ فلم ينكره النبي ﷺ» رواه البخاري، كتاب الإعتصام بالكتاب والسنة، باب من رأى ترك النكير من النبي ﷺ حجّة لا من غير الرسول (١٣/٢٢٣ - مع الفتح)، وصحيح مسلم، كتاب الفتن وأشراط الساعة، باب ذكر ابن صياد (١٨/٥٢-٥٣- مع شرح النووي).

Muhammad bin Munkadir reported: As I saw Jabir bin Abdullah taking an oath in the name of Allah that it was Ibn Saed who was the Antichrist, I said: Do you take an oath in the name of Allah? Thereupon he said: I heard Umar taking an oath in the presence of Allah's Apostle (may peace be upon him) to this effect but Allah's Apostle (may peace be upon him) did not disapprove of it. (*Related by Al-Bukhari and Muslim*).

عن نافع قال : لقي ابن عمر ابن صائد في بعض طرق المدينة فقال له قولاً أغضبه . فانتفخ حتّى ملأ السّكّة . فدخل ابن عمر على حفصة وقد بلغها فقالت له: رحمك

الله! ما أردتَ من ابن صائد؟ أما علمت أنّ رسول الله ﷺ قال: «إنّما يخرج من غضبة يغضبها» رواه مسلم، كتاب الفتن وأشراط الساعة، باب ذكر ابن صياد (١٨/٥٧- مع شرح النووي).

Nafi' reported that Ibn Umar met Ibn Saed on one of the paths of Al-Madinah Al-Munawwarah and he said to him a word which enraged him and he was so much swollen with anger that the way was blocked. Ibn Umar went to Hafsah and informed her about this. Thereupon she said: May Allah have mercy upon you, why did you incite Ibn Sayyad in spite of the fact that you knew from the Messenger of Allah (may peace be upon him) said: It would be the extreme anger which would make Antichrist appear in the world. *(Related by Muslim)*

Nafi' reported that Ibn Umar said: I met Ibn Sayyad twice and said to some of them (his friends): You stated that it was he (the Antichrist). He said: By Allah, it is not so. I said: You have not told me the truth, by Allah. Some of you informed me that he would not die until he would have the largest number of offspring and huge wealth. Then Ibn Sayyad talked to us. I then departed and met him for the second time and his eye had been swollen. I said: What had happened to your eye? He said: I do not know. I said: This is in your head and you do not know about it? He said: If Allah so wills, He can create it (eye) in your staff. He then produced a sound like the braying of a donkey. Some of my companions thought that I had struck him with the staff as so that the staff broke into pieces, but, by Allah, I was not conscious of it. He then came to the Mother of the Faithful and narrated it to her. She said: What concerns you with him? Don't you know that Allah's Apostle (may peace be upon him) said that the first thing (by the incitement of which) that would come out before the public would be his anger? *(Related by Muslim)*

There are different scholarly opinions regarding the Ibn Sayyad whether he was Antichrist or not. From the ongoing authentic reports it is more reliable to conclude that Ibn Sayyad was not the real great Dajjal who will appear when approaching the Last Hour and whom will be murdered by Jesus. But he was one of the soothsayers who imported Satanic revelations. This is the view of Sheik al-Islam Ibn Taimiya, Ibn Kathir etc.

Under the divine laws instituted by Allah, when evil reaches a certain stage of rebellion and defiance, it is left to gather momentum and to rush with fury to its own destruction. It is a certain respite, as a last chance: but failing repentance, its days are numbered. The godly therefore should not worry themselves over the apparent worldly success of evil, but should get on with their own duties in a spirit of trust in Allah. Allah stated:

﴿ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ ﴾ - سورة مريم (١٩) / الآية ٨٣

Seest thou not that We have set Satans on against the Unbelievers, to incite them with fury? *(Holy Quran 19:83)*

WHERE WOULD THE ANTICHRIST APPEAR ?

The Antichrist will appear at Khorasan from the East, from Yahwadia town of Asbahan (Shahrstan) and will pass through all over the earth except Holy Makkah and Al-Medianh Al-Munawwaraha where he could not enter there because of the

clear prohibition by Allah, and the Angels of Allah will guard these two cities from being trespassed by the Antichrist.

عن فاطمة بنت قيس أن النبي ﷺ قال في الدجال: « **ألا إنه في بحر الشام ، أو بحر اليمن ، لا بل من قبل المشرق ما هو ، من قبل المشرق ما هو** (وأومأ بيده إلى **المشرق** » - رواه مسلم (١٨/٨٣ مع شرح النووي)

The Prophet (may peace be upon him) said that the Antichrist is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea), he is in the East, and he pointed with his hand towards the East. *(Related by Muslim that reported by Fatima, daughter of Qais).*

This Hadith has often been the target of the worst criticism by some of the critics of Islam. They question how the Holy Prophet (may peace be upon him) made two contradictory statements about the appearing of the Antichrist in two venues in the same breath. Firstly, he corroborated the statement of Tamim Dari about his having been locked up on an island of Syrian ocean, but later on he stated of his appearance in the East. The fact is that his first view was based upon his personal consideration, but as he made the statement to this effect, he was given correct information through revelation that the Antichrist would appear from the East.

عن أبي بكر الصديق ﷺ قال : حدثنا رسول الله ﷺ قال : « **الدجال يخرج من أرض بالمشرق يقال لها : خراسان** » - [رواه الترمذي ، باب ما جاء من أين يخرج الدجال؟ (٦/٤٩٥ - مع تحفة الأحوذي) قال الألباني : صحيح]

Abu Bakr reported the Prophet (may peace be upon him) saying: The Antichrist would appear from land of the East, called Khurasan.*(Related by Tirmuzi, Sheikh Albani said of a sound Hadith).*

عن أنس ﷺ قال : قال رسول الله ﷺ : « **يخرج الدجال من يهودية أصبهان ، معه سبعون ألفاً من اليهود** » - رواه أحمد (مسند أحمد ٢٤/٧٣ - مع فتح الرباني) - قال ابن حجر : صحيح - فتح الباري (١٣/٣٢٨) .

Anas reported that the Messenger of Allah (may peace be upon him) said: The Antichrist would appear from Yahwadia of Asbahan (East) , and will be accompanied with seventy thousand Jews. *(Related by Imam Ahmad: Ibn Hajar said of sound Hadith).*

Imam Ibn Hajar suggested that the first appearance of the Antichrist would start from Asbahan whereas called Yahwadia. *(An-Nihaya 1/128).*

عن النواس بن سمعان عن النبي ﷺ قال في الدجال: « **إنه خارج خلة بين الشام والعراق فعاث يميناً وعاث شمالاً يا عباد الله! فالبعوا** » - رواه مسلم (٢٩٢٧) في الفتن وأشراط الساعة ، باب ذكر الدجال وصفته وما معه ، وأبوداود برقم ٤٣٢١ في الملاحم ، باب خروج الدجال ، والترمذي برقم ٢٢٤١ في الفتن ، باب ما جاء في فتنة الدجال .

The Prophet (may peace be upon him) said that the Antichrist would appear on the way between Syria and Iraq and would devastate both right and left. O servant of Allah! adhere (to the path of Truth). *(Related by Muslim, Abu Dawud and Tirmuzi).*

WHY WOULD ANTICHRIST DOES NOT ENTER HOLY MAKKAH AND AL-MADINAH AL-MUNAWWARAH?

The Antichrist is prohibited to enter Holy Makkah and Al-Medinah Al-Munawwarah when he appears during approaching the Last Hour, while he will travel through all the rest of countries of the world within forty nights..

حديث فاطمة بنت قيس ﷺ أن الدجال قال: «وإني مخبركم عني إني أنا المسيح وإني أوشك أن يؤذن لي في الخروج فأخرج فأسير في الأرض فلا أدع قرية إلا هبطتها في أربعين ليلة غير مكة وطيبة فهما محرمتان كلما أردت أن أدخل واحدة أو واحداً منهما استقبلني ملك بيده السيف صلتاً يصدني عنا وإن على كل نقب منها ملائكة يحرسونها » - رواه مسلم، كتاب الفتن وأشراط الساعة، باب قصة الجساسة (١٨/٨٣ - مع شرح النووي)

Narrated by Fatima, daughter of Qais about Dajjal, he said: I am going to tell you about myself and I am the Antichrist and will soon be permitted to go out and I shall get out and travel in the land, and will not spare any town where I will not stay for forty nights except Holy Makkah and Al-Medinah Al-Munawwarah as these two (cities) are prohibited (areas) for me and I will not attempt to enter any one of these two, as an angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it. *(Related by Muslim).*

It is confirmed that the Antichrist would not enter four holy shrines (Grand Mosques) of the world: Masjid al-Haram of Holy Makkah, Masjid An-Nabawi (Prophet's Mosque) at Al-Medinah

Al-Munawwarah, At-Tour Mosque and Al-Aqsa Mosque, both of which are in Jerusalem. (*This restriction is mentioned in an authenticated sound Hadith narrated by Imam Ahmed reported by Junadah bin Abu Umaya al-Azdi). (Fath Rabbani 24/76).*

WHEN WOULD THE ANTICHRIST APPEAR ?

The flourishing state of Jerusalem will come when Yathrib (Al-Madianh Al-Munawwaraha) is in ruins, the ruined state of Yathrib (Al-Medinah Al-Munawwarah) will come when the great war comes. The outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal (Antichrist) comes forth. Each incident is a sign of the happening of the other: the flourishing state of Jerusalem is a sign for the ruination of Al-Medinah Al-Munawwarah, and the ruination of Al-Medianh Al-Munawwaraha is a sign of the great war, and the great war is a sign of the appearance of the Antichrist. This will be the end of this world. All these incidents will take place within a period of seven months.

عن معاذ بن جبل ﷺ قال: قال رسول الله ﷺ: «**عمران بيت المقدس: خراب يثرب، وخراب يثرب: خروج الملحمة، وخروج الملحمة: فتح القسطنطينية، وفتح القسطنطينية: خروج الدجال، ثم ضرب بيده على فخذ الذي حدثه – أو منكبه – ثم قال : إن هذا لحق كما أنك قاعد هـا هنا ، كما أنك قاعد يعني : معاذ بن جبل**» – إسناده حسن ، رواه الإمام أحمد في المسند (٥/٢٣٢ ، ٢٤٥) ، وأبوداود برقم ٤٢٩٤ في الملاحم ، باب إمارات الملاحم

Mua'dh bin Jabal reported: The Apostle of Allah (may peace be upon him) said: The flourishing state of Jerusalem will come when Yathrib (Al-Medianh Al-Munawwaraha) is in ruins, the ruined state of Yathrib (Al-Medinah Al-Munawwarah) will come when the great war comes. The outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal (Antichrist) comes forth. He (The Prophet) struck his thigh or his shoulder with his hand and said: This is as true as you are here or as you are sitting (meaning Mua'dh bin Jabal). *(Related by Imam Ahmed and Abu Dawud, a Sound Hadith).*

HOW LONG ANTICHRIST WILL STAY ON THE EARTH?

حديث النواس بن سمعان ﷺ في ذكر الدجال أن الصحابة قالوا: يا رسول الله! وما لبثه في الأرض؟ قال: «**أربعون يوماً : يوم كسنة ، ويوم كشهر ، ويوم كجمعة ، وسائر أيامه كأيامكم**» قالوا: يا رسول الله! فذلك اليوم الذي كسنة أتكفينا فيه صلاة يوم؟ قال :« **لا ، اقدروا له قدره**» . رواه مسلم ، كتاب الفتن وأشراط الساعة ، باب ذكر الدجال (١٨/٦٥-٦٦ - مع شرح النووي) ، والترمذي وأبوداود .

An-Nawwas bin Sam'an reported that Allah's Messenger (may peace be upon him) mentioned the Antichrist. Companions of the Prophet said: Allah's Messenger, how long will he stay on the earth? He said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of a day equal to one

year? Thereupon he said: No, but you must make an estimate of the time (and then observe prayer) (you should take note of the time which generally exists between the different prayers and then pray according to these timings). *(Related by Muslim).*

Due to extreme calamities and grievousness, one day will look like a year. At the time the prayer will be offered by making an estimate of the time in ordinary days. For example, after offering the Morning Prayer, one should make an estimate of the time between the morning and Noon Prayer, say eight hours. The Morning Prayer should be offered after eight hours. Similarly, other prayers should be offered by estimating the hours.

WHO WILL BE THE FOLLOWERS OF THE ANTICHRIST?

The majority of the followers of the Antichrist belong to the Jews, Non-Arabs, Turks, etc. and mixed genders mostly Bedouins and females.

روى مسلم عن أنس بن مالك ﷺ أن رسول الله ﷺ قال : « **يتبع الدجال من يهود أصبهان سبعون الفاً عليهم الطيالسة** » - رواه مسلم ، كتاب الفتن وأشراط الساعة ، باب في بقية من أحاديث الدجال (١٨/٨٥-٨٦ - مع شرح النووي) .

Anas bin Malik reported that Allah's Messenger (may peace be upon him) said: The Antichrist will be followed by seventy thousand Jews of Isbahan wearing Persian shawls. *(Related by Muslim).*

عن أبي هريرة ﷺ : أن النبي ﷺ قال : « **لا تقوم الساعة حتى تقاتلوا خوزاً وكرمان من الأعاجم حمر الوجوه فطس الأنوف صغار الأعين وجوههم المجان المطرقة نعالهم الشعر** » - رواه البخاري ، كتاب أحاديث (منقب) الأنبياء ، باب علامات النبوة (٦/٦٠٤ - مع فتح)

Narrated Abu Huraira: The Prophet (may peace be upon him) said, "The Hour will not be established till you fight with Al-Khuza and the Kirman among the non-Arabs. They will be of red faces, flat noses, and small eyes; their faces will look like flat shields, and their shoes will be of hair." *(Related by Bukhari).*

Bedouins are a group prone to the Antichrists because of their ignorance.

حديث أبي أمامة الطويل قوله ﷺ : « **وإن من فتنته - أي : الدجال - أن يقول للأعرابي : أرأيت إن بعثتُ لك أباك وأمّك ، أتشهد أني ربك؟ فيقول : نعم . فيتمثّل له شيطانان في صورة أبيه وأمه ، فيقولان: يا بنيّ! أتبعه فإنه ربك** » - رواه سنن ابن ماجه ، كتاب الفتن ، باب فتنة الدجال وخروج عيسى بن مريم وخروج يأجوج ومأجوج (٢/١٣٥٩-١٣٦٣) والحديث صحيح .

In a lengthy Hadith reported by Abu Umamah, the Prophet (may peace be upon him) said: Among his (Antichrist) afflictions, he will ask a Bedouin: What do you think if I bring back to you the life of your (dead) father and mother, will you testify that I am your lord? Thereupon he will reply: "Yes". Then (Antichrist) will project two pictures of Satans in a shape of his father and mother, and both will ask: "O my son! Follow him because he is your lord". *(Related by Ibn Majah)*

Meanwhile, women will also fall to the deviant line of the Antichrist because of their unawareness and ignorance of Islam. The Prophet (may peace be upon him) has informed that the Antichrist will go to a valley near the Al-Medinah Al-Munawwarah called "MARQANAT" which passes through Taif and he will travel widely by the border of Uhud martyrs' graveyards. However, most of the attendees and listeners to him are women, while a man will return to his friend, mother, daughter, sister and aunt keeping them away from the reach to the Antichrist. *(Related by Imam Ahmed, Musnad).*

TRIALS OF THE ANTICHRIST:

The trials of the Antichrist have been most dangerous from the creation of Adam until the Last Hour, because of his miraculous and tremendous depiction of illogical and irrational events to the human mind. It is confirmed that there would be a garden and fire with him and his fire would be a garden and his garden would be fire. He would have water and fire and his fire would have the effect of cold water and his water would have the effect of fire. What the people would see as water would be fire and would burn and what would appear as fire would be water and any one who would see it would plunge in it which he sees as fire, thinking it would be sweet and pure water.

He would have along with him an abundance of food and water, and he would have a mountain load of bread and mutton and rivers of water. He is too mean to be allowed such a thing by Allah, but it is only to test mankind whether they believe in Allah or in Ad-Dajjal.

He quickly would walk upon the earth like a cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like swarms of bees. He would then call a man brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness).

Ad-Dajjal will come, and he will be forbidden to enter the mountain passes of Al-Madinah Al-Munawwarah. He will encamp in one of the salt areas neighboring Al-Madinah Al-Munawwarah and there will appear to him a man who will be the best or one of the best of the people. He will say, "I testify that you are Ad-Dajjal whose story Allah's Apostle (may peace be upon him) has told us." Ad-Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Ad-Dajjal will kill that man and then will make him alive. The man will say, 'By

Allah, now I recognize you more than ever!' Ad-Dajjal will then try to kill him (again) but he will not be given the power to do so.

The Antichrist would have all things with him but in distorted and subverted forms. What would appear to be pleasing to his eyes would be something incuming the wrath of Allah, and what would appear as Hell in the eye of the Antichrist would be very much rewarding in the eye of Allah.

عن حذيفة رضي الله قال : قال رسول الله ﷺ : « **الدجال أعور العين اليسرى ، جفال الشعر ، معه جنه ونار ، فناره جنة ، وجنته نار** » - رواه مسلم ، كتاب الفتن وأشراط الساعة ، باب ذكر الدجال (١٨/٦٠- مع شرح النووي) .

Huthaifa reported that Allah's Messenger (may peace be upon him) said: The Antichrist is blind in his left eye with thick hair and there will be a garden and fire with him and his fire will be a garden and his garden will be fire. *(Related by Muslim).*

عن حذيفة رضي الله قال : قال رسول الله ﷺ:«**إن معه ماءً ونارًا فناره ماء بارد وماؤه نار فلا تهلكوا**» - رواه مسلم كتاب الفتن وأشراط الساعة، باب ذكر الدجال (١٨/٦١ - مع شرح النووي)

Huthaifa reported that Allah's Messenger (may peace be upon him) said: The Antichrist will have water and fire and his fire will have the effect of cold water and his water will have the effect of fire, so don't put yourself to ruin.. *(Related by Muslim).*

حديث النواس بن سمعان ﷺ في ذكر الدجال أن الصحابة قالوا : يا رسول الله! وما لبثه في الأرض؟ قال : « **أربعون يوماً : يوم كسنة ، ويوم كشهر ، ويوم كجمعة ،**

وسائر أيامه كأيامكم » قالوا: يا رسول الله! فذلك اليوم الذي كسنة أتكفينا فيه صلاة يوم؟ قال :« لا ، اقدروا له قدره » ، قالوا : وما إسراعه في الأرض؟ قال : « كالغيث إذا استدبرته الريح ، فيأتي على القوم فيدعوهم فيؤمنون به ويستجيبون له فيأمر السماء فتمطر والأرض فتنبت فتروح عليهم سارحتهم أطول ما كانت ذرّاً وأسبغه ضروعاً وأمده خواصر ، ثم يأتي القوم فيدعوهم فيردون عليه قوله فينصرف عنهم فيصبحون ممحلين ليس بأيديهم شيء من أموالهم ويمرّ بالخربة فيقول لها: أخرجي كنوزك فتبعه كنوزها كيعاسيب النحل ، ثم يدعو رجلاً ممتلئاً شباباً فيضربه بالسيف فيقطعه جزلتين رمية الغرض ثم يدعوه فيقبل ويتهلل وجهه يضحك » . رواه مسلم ، كتاب الفتن وأشراط الساعة ، باب ذكر الدجال (١٨/٦٥-٦٦ - مع شرح النووي)

An-Nawwas bin Sam'an reported that Allah's Messenger (may peace be upon him) mentioned the Antichrist. Companions of the Prophet said: Allah's Messenger, how long would he stay on the earth? He said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of day equal to one year? Thereupon he said: No, but you must make an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he said: Like a cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would

grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like swarms of bees. He would then call a man brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness). *(Related by Muslim).*

عن أبي سعيد الخدري ﷺ عن النبي ﷺ أنه قال : « **يأتي الدجال وهو محرم عليه أن يدخل المدينة فينزل بعض السباخ التي تلي المدينة فيخرج إليه يومئذ رجل هو خير الناس أو من خيار الناس فيقول : أشهد أنك الدجال الذي حدثنا رسول الله ﷺ حديثه ، فيقول الدجال : أرأيتم إن قتلتُ هذا ثم أحييتُه هل تشكّون في الأمر؟ فيقولون : لا ، فيقتله ثم يحييه فيقول : والله ما كنت فيك أشد بصيرة مني اليوم فيريد الدجال أن يقتله فلا يسلّط عليه** » - رواه البخاري ، كتاب الفتن ، باب لا يدخل الدجال المدينة (١٣/١٠١ - مع الفتح) .

Narrated Abu Sa'id: One day Allah's Apostle (may peace be upon him) narrated to us a long narration about Dajjal and among the things he narrated to us, was: "Dajjal will come, and he will be forbidden to enter the mountain passes of Al-Madinah Al-Munawwarah. He will encamp in one of the salt areas

neighboring Al-Madinah Al-Munawwarah and there will appear to him a man who will be the best or one of the best of the people. He will say, "I testify that you are Dajjal whose story Allah's Apostle (may peace be upon him) has told us." Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Dajjal will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' Dajjal will then try to kill him (again) but he will not be given the power to do so. *(Related by Bukhari).*

عن المغيرة بن شعبة قال: ما سأل أحد النبي ﷺ عن الدجال أكثر مما سألتُ قال: «**وما ينصبك منه؟ إنه لا يضرك**» قال قلتُ: يا رسول الله! إنهم يقولون: إن معه الطعام والأنهار قال: «**هو أهون على الله من ذلك**» - رواه مسلم (٢٩٣٩) كتاب الفتن وأشراط الساعة ، باب في الدجال وهو أهون على الله عز وجل).

Mughira bin Shu'ba reported: No one asked Allah's Messenger (may peace be upon him) more about the Antichrist than I asked him. He said: He should not be a source of worry to you for he will not be able to do any harm to you. I said: Allah's Messenger, it is alleged that he would have along with him (abundance of) food and water. Thereupon he said: He would be very insignificant in the eye of Allah (even) with all this, (Nay, he is too mean to be allowed such a thing by Allah but it is only to test mankind whether they believe in Allah or in Ad-Dajjal). *(Related by Muslim).*

عن المغيرة بن شعبة قال: ما سأل أحد النبي ﷺ عن الدجال أكثر مما سألته قال: «**وما سؤالك**» قال قلتُ: إنهم يقولون: معه جبال من خبز ولحم ، ونهر من ماء ، قال: «**هو أهون على الله من ذلك**» - رواه مسلم (م١٢٩٣٩) كتاب الفتن وأشراط الساعة ، باب في الدجال وهو أهون على الله عز وجل)

Mughira bin Shu'ba reported: No one asked Allah's Messenger (may peace be upon him) more about the Antichrist than I asked him. I said: What did you ask? Mughira replied: I said that the people alleged that he would have a mountain load of bread and mutton and a river of water. Thereupon he said: He would be more insignificant in the eye of Allah compared with all this, (Nay, he is too mean to be allowed such a thing by Allah but it is only to test mankind whether they believe in Allah or in Ad-Dajjal).. *(Related by Muslim)*

WHY PEOPLE DO HAVE TEMPTATION FROM DAJJAL?

1. According to the command of the Antichrist, the hidden treasure and wealth of the land will come out only after droughts and famine, and he will command the sky to rain and to earth to grow crops. Both the sky and the earth will obey him accordingly.

حديث النواس بن سمعان ﷺ ذكر رسول الله ﷺ الدجال قال: «**فيأتي على القوم – أي الدجال – فيدعوهم فيؤمنون به ويستجيبون له فيأمر السماء فتمطر والأرض فتنبت فتروح عليهم سارحتهم أطول ما كانت ذرًا وأسبغه ضروعاً وأمده خواصر**

، ثم يأتي القوم فيدعوهم فيردون عليه قوله فينصرف عنهم فيصبحون ممحلين ليس بأيديهم شيء من أموالهم ويمرّ بالخربة فيقول لها: أخرجي كنوزك فتبعه كنوزها كيعاسيب النحل» . رواه مسلم ، كتاب الفتن وأشراط الساعة ، باب ذكر الدجال (١٨/٦٥-٦٦ - مع شرح النووي)

An-Nawwas bin Sam'an reported that Allah's Messenger (may peace be upon him) mentioned the Antichrist. He said: He (the Antichrist) would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give a command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like swarms of bees. *(Related by Muslim).*

2. The Antichrist would project an image of fire and garden or paradise and hell-fire followed by a sea of water and a river of fire. What we see as fire will be water and what we see as water will be fire. If any of us who lives up to that time and desires water, he should drink from what he sees as fire, for he will find it water. this change may be by magic, or Allah may give him this power to try the faith of the people.

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ: «ألا أخبركم عن الدجال حديثاً ما حدّثه نبيّ قومه؟ إنه أعور وإنّه يجيء معه مثل الجنة والنار فالتي يقول إنها الجنة هي النار وإني أنذرتكم به كما أنذر به نوح قومه» . رواه البخاري (١٠٤/٤) في الأنبياء ، باب قول الله عزوجل (ولقد أرسلنا نوحاً إلى قومه) و مسلم ، كتاب الفتن وأشراط الساعة ، باب ذكر الدجال (٢٩٣٦)

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: May not I inform you about the Antichrist of what no Apostle of Allah narrated to his people? He would be blind and he would bring along with him an image of Paradise and Hell - Fire and what he would call Paradise would be Hell-Fire and I warn you as (Prophet) Noah (may peace be upon him) warned his people. *(Related by Muslim).*

عن حذيفة بن اليمان ﷺ أنه سمع رسول الله ﷺ يقول: «لأنا أعلم بما مع الدجال منه ، معه نهران يجريان أحدهما رأي العين ماء أبيض والآخر رأي العين نار تأجج فإما أدركن أحد فليأت النهر الذي يراه ناراً وليُغمّض ثم ليطأطئ رأسه فليشرب منه فإنه ماء بارد» . رواه البخاري (١٠١/٨) في الفتن ، باب ذكر الدجال ، ومسلم ، كتاب الفتن وأشراط الساعة ، باب ذكر الدجال (٢٩٣٤) وأبوداود برقم (٤٣١٥) في الملاحم ، باب خروج الدجال .

Huthaifa reported that he heard the Apostle of Allah (may peace be upon him) as saying: I know best what the Dajjal (Antichrist) will have with him. He will have with him a sea of water and a river of fire, and what you see as fire will be water and what you see as water will be fire. If any of you who lives up to that time and desires water, he should drink from what he sees as fire, for he will find it water. *(Related by Bukhari, Muslim and Abu Dawud).*

3. The fastest journey of Antichrist to the whole world. There will be no land which would not be covered by the Antichrist but Holy Makkah and Al-Madinah Al-Munawwarah and there would no passage out of the passages leading to them which would not be guarded by angels arranged in rows.

عن أنس بن مالك ﷺ قال : قال رسول الله ﷺ: «ليس من بلد إلاّ سيطؤه الدجال إلا مكة والمدينة وليس نقب من أنقابها إلا عليه الملائكة صافّين تحرصها فيزل بالسبخة فترجف المدينة ثلاث رجفات يخرج إليه منها كل كافر ومنافق» . رواه مسلم ، كتاب الفتن وأشراط الساعة ، باب قصة الجساسة (٢٩٤٣) .

Anas bin Malik reported that Allah's Messenger (may peace be upon him) said: There will be no land which would not be covered by the Antichrist but Holy Makkah and Al-Madinah Al-Munawwarah, and there would no passage out of the passages leading to them which would not be guarded by angels arranged in rows. Then he (the Antichrist) would appear in a barren place adjacent to Al-Medinah Al-Munawwarah and it would rock three times so that every unbeliever and hypocrite would get out of it towards him. *(Related by Muslim).*

In another report of the Imam Muslim: (The Antichrist would come) and pitch his tent in the water-land of Juruf and thus there would come out of (the city) every hypocrite, man and woman.

4. Satans will respond to and obey promptly the calls and desires of the Antichrist..

حديث أبي أمامة الطويل قوله ﷺ : « **وإن من فتنته – أي : الدجال – أن يقول للأعرابي : أرأيت إن بعثتُ لك أباك وأمّك ، أتشهد أني ربك؟ فيقول : نعم . فيتمثّل له شيطانان في صورة أبيه وأمه ، فيقولان: يا بنيّ! أتبعه فإنه ربك** » – رواه سنن ابن ماجه ، كتاب الفتن ، باب فتنة الدجال وخروج عيسى بن مريم وخروج يأجوج ومأجوج (٢/١٣٥٩-١٣٦٣) والحديث صحيح .

In a lengthy Hadith reported by Abu Umamah, the Prophet (may peace be upon him) said: Among his (Antichrist) afflictions are that he will ask a Bedouin: What do you think if I bring back to you the life of your (dead) father and mother, will you testify that I am your lord? Thereupon he will reply: "Yes". Then (the Antichrist) will project two pictures of Satans in a shape of his father and mother, and both will speak: "O my son! Follow him because he is your lord". *(Related by Ibn Majah)*

5. Antichrist will kill a youth believer (Khadir - may peace be upon him) and will bring his life back.

عن أبي سعيد الخدري ﷺ عن النبي ﷺ أنه قال : « **يأتي الدجال وهو محرم عليه أن يدخل المدينة فينزل بعض السباخ التي تلي المدينة فيخرج إليه يومئذ رجل هو خير الناس أو من خيار الناس فيقول : أشهد أنك الدجال الذي حدثنا رسول الله ﷺ حديثه ، فيقول الدجال : أرأيتم إن قتلتُ هذا ثم أحييتُه هل تشكّون في الأمر؟ فيقولون : لا . فيقتله ثم يحييه فيقول : والله ما كنت فيك أشد بصيرة مني اليوم فيريد الدجال أن يقتله فلا يسلّط عليه** » – رواه البخاري ، كتاب الفتن ، باب لا يدخل الدجال

المدينة (١٣/١٠١ - مع الفتح) ، ومسلم برقم (٢٩٣٨) في الفتن وأشراط الساعة ، باب صفة الدجال وتحريم المدينة وقتله المؤمن وإحيائه .

Narrated Abu Sa'id: One day Allah's Apostle (may peace be upon him) narrated to us a long narration about Dajjal and among the things he narrated to us, was: "Dajjal will come, and he will be forbidden to enter the mountain passes of Al-Medianh Al-Munawwarah. He will encamp in one of the salt areas neighboring Al-Madinah Al-Munawwarah and there will appear to him a man who will be the best or one of the best of the people. He will say, "I testify that you are Dajjal whose story Allah's Apostle (may peace be upon him) has told us." Dajjal will say (to his audience), 'Look, if I kill this man and then give him life, will you have any doubt about my claim?' They will reply, 'No,' Then Dajjal will kill that man and then will make him alive. The man will say, 'By Allah, now I recognize you more than ever!' Dajjal will then try to kill him (again) but he will not be given the power to do so. *(Related by Bukhari).*

The Antichrist would come forth and a man from amongst the believers would go towards him and the armed men of the Antichrist would meet him and they would say to him: Where do you intend to go? He would say: I intend to go to this one who is coming forth. They would say to him: Don't you believe in our Lord? He would say: There is nothing hidden about our Lord. (How can I then take the Antichrist be my Lord?) They would say: Kill him. Then some amongst them would say: Has not your master (the Antichrist) forbidden you to kill anyone without (his consent)? And so they would take him to the Antichrist and when the believer would see him, he would say" O people, he is the Antichrist about whom Allah's Messenger (may peace be

upon him) has informed (us). The Antichrist would then order breaking his head and utter (the words): Catch hold of him and break his head. He would be struck even on his back and on his stomach. Then the Antichrist would ask him: Don't you believe in me? He would say: You are a false Christ. He would then order him to be torn (into pieces) with a saw from the parting of his hair up to his legs. After that the Antichrist would walk between the two pieces. He would then say to him: Stand, and he would stand erect. He would then say to him: Don't you believe in me? And the man would say: It has only added to my insight concerning you (that you are really the antichrist). He would then say: O people, he would not behave with anyone amongst people (in such a manner) after me. The Antichrist would try to catch hold of him so that he should kill him (again). The man between his neck and collar bone would be turned into copper and he would find no means to kill him. So he would catch hold of him by his hands and feet and throw him (into the air) and the people would think that he had been thrown in the Hell-Fire; whereas he would be thrown in Paradise. Thereupon Allah's Messenger (may peace be upon him) said: He would be the most eminent amongst people in regard to martyrdom in the eye of the Lord of the world. *(Related by Muslim)*

WHY QURAN DOESN'T MENTIONED THE NAME OF DAJJAL?

Many scholars and thinkers raise the question why the Holy Quran doesn't have direct mention of the Antichrist, Dajjal, since his trials are most dangerous and have far reaching consequences to all mankind. The answers are affirmative.

1. The holy Quran points out the very fact to the warning of Dajjal. Allah stated:

﴿هَلْ يَنْظُرُونَ إِلاَّ أَنْ تَأْتِيَهُمُ الْمَلاَئِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لاَ يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾﴾ (سورة الأنعام (٦) / الآية ١٥٨)

Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the Signs of thy Lord! The day that certain of the Signs of the Lord do come, no good will it do to a soul to believe then, if it believed not before nor earned righteousness through its Faith. Say: "wait ye: we too are waiting". ***(Holy** Quran 6:158).*

These certain Signs of the Lord mentioned in the above verse (6:158) are three: (1) Rising of the sun from the west. (2) The coming of Dajjal the Antichrist. (3) The coming out of the beast from the earth.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ:«ثلاث إذا خرجن لا ينفع نفساً إيمانُها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً : طلوع الشمس من مغربها ، والدجال ودابة الأرض» [رواه مسلم ، كتاب الإيمان ، باب الزمن الذي لا يقبل فيه الإيمان (٢/١٩٥ – مع شرح النووي)]

'Abu Huraira reported the Apostle of Allah (may peace be upon him) saying: When three things emerge, faith will not benefit one who has not previously believed or has derived no good from his

faith: the rising of the sun from its setting, the Antichrist; and the beast of the earth. *(Related by Muslim).*

2. The holy Quran already clearly discussed about the coming back of the Prophet Jesus (may peace be upon him) during the establishment of the Last Hour. The Prophet Jesus (may peace be upon him) is the one who has the portfolio to kill his great enemy Dajjal (the Antichrist) while approaching the Last Hour. In Arab's dialogue, there is an adequate indication mentioning either one of the matters of two antonyms, the listener will understand what is its counterpart is saying without mentioning it directly. Or it is understood from mentioning the name of Jesus Christ from the holy Quran the hint of the Antichrist.

3. Allah the Exalted and Glorious stated in the holy Quran:

﴿لَخَلْقُ السَّمَوَاتِ وَالأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَ يَعْلَمُونَ ﴿٥٧﴾﴾ (سورة غافر (٤٠) / الآية ٥٧)

Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men know not. *(Holy Quran 40:57).*

Allah meant by the term "the c " the creation of Ad-Dajjal. Abu al-'Aalia stated: "It is meant by (Allah) "something greater than the creation of Ad-Dajjal" *(Ref. Tafsir al-Qurtubi (15/325).* Imam Ibn Hajar stated: "This meaning is s more suitable answer as the Prophet (may peace be upon him) has

explained in this regard, Allah is the Knower of all things). *(Ref. Fathul Bari (13/92).*

4. Allah doesn't mention Ad-Dajjal by his name in the holy Quran, simply because he is most insignificant in the eye of Allah; he is arguing himself as "lord" yet he is just a human being who doesn't have match any attributes, qualities, and names of Allah by any means, that's why his name is too trifling to mention by Allah.

   Some debaters argue that Allah has mentioned the name of Pharaoh, in the holy Quran, who already dared to address himself as a "supreme lord", while Allah has omitted mention of the name of Dajjal. The answer is simple, that the role of Pharaoh has already ended and remains just in historic consequence and warnings taking into consideration of his story to all mankind. As far as the matter of Ad-Dajjal is concerned, he will appear while approaching the Last Hour.

END OF AD-DAJJAL:

The end of Ad-Dajjal would be by the hand of Jesus Christ, son of Mary (may peace be upon him). The Antichrist would appear in the land all over the world except Holy Makkah and Al-Medinah Al-Munawwarah. The number of his followers and spectators loyal to him will be increased exceedingly. His afflictions would be more confused to all humankind. Only true believers would be free from his lobby. Thereupon the prophet Jesus (may peace be upon him) would come down towards the eastern part of Damascus surrounded by the true believers of Allah, and would accompany him to kill the Antichrist who would

then head towards Bait al-Muqaddis. Prophet Jesus (may peace be upon him) will confront him at the gate of LYDD or known as "LYDDA". This place is currently occupied by the Jews of Israel. It is a famous airport of Palestine.

عن عبد الله بن عمرو عن النبي ﷺ : «**يخرج الدجال في أمتي فيمكث أربعين فيبعث الله عيسى بن مريم كأنه عروة بن مسعود فيطلبه ويهلكه**» - رواه مسلم ، كتاب الفتن وأشراط الساعة ، باب في خروج الدجال (٢٣) (١٨/٧٥-٧٦ - مع شرح النووي) .

Abdullah bin 'Amr reported that Allah's Apostle (may peace be upon him) said: The Antichrist would appear in my nation and he would stay (in the world) for forty. And Allah would then send Jesus son of Mary who would resemble Urwa bin Masud. He (Jesus Christ) would chase him and kill him.*(Related by Muslim).*

عن مجمع بن جارية الأنصاري ﷺ يقول : سمعتُ رسول الله ﷺ يقول: «**يقتل ابنُ مريم الدّجّالَ بباب لد**» - رواه الإمام أحمد (الفتح الرباني ترتيب مسند أحمد - (٢٤/٨٣) ، والترمذي (٦/٥١٣-٥١٤ - مع تحفة الأحوذي)

Majma' bin Jaria al-Ansari reported that he heard Allah's Apostle (may peace be upon him) saying: The Son of Mary (Jesus Christ) will kill the Antichrist at the entrance of Ludd. *(Related by Imam Ahmed and Turmuzi).*

عن النواس بن سمعان حديثاً طويلاً عن الدجال وفي قصة نزول عيسى وقتله الدجال وفيه قوله ﷺ: «**فلا يحل لكافر يجد ريح نفسه إلا مات ونفسه ينتهي حيث ينتهي**

طرفه فيطلبه حتى يدركه ببان لد فيقتله» رواه مسلم، كتاب الفتن وأشراط الساعة، باب في ذكر الدجال (٢٣) (١٨/٦٧-٦٨ - مع شرح النووي)

An-Nawwas bin Sama'n reported Allah's Messenger (may peace be upon him) saying in a lengthy Hadith on the story of descent of Jesus Christ that he will kill Antichrist. He continued to say: Every non-believer who would smell the odor of himself would die and his breath would reach as far as he would be able to see. He would than search for him (the Antichrist) until he would catch hold of him at the gate of Ludd and would kill him. *(Related by Muslim).*

COMPLETE STORY OF ANTICHRIST:

An-Nawwas bin Sama'n reported that Allah's Messenger (may peace be upon him) mentioned the Antichrist one day in the morning. He sometimes described him to be insignificant and sometimes described (his turmoil) as very insignificant (and we felt) as if he were in cluster of date-palm trees. When we went to him (to the holy Prophet) in the evening and he read (the signs of fear) in our faces, he said: What is the matter with you? We said: Allah's Messenger, you mentioned the Antichrist in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of date-palm trees. Thereupon he said: I fear other things besides the Antichrist in you. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah will take care of every Muslim on my behalf (and safeguard him against his evil). He (the Antichrist) will be a young man with twisted,

contracted hair, and a blind eye. I compare him to Abdul 'Uzza bin Qatan. He who amongst you survives to see him should recite over him the opening verses of Sura Al-Kahf. He will appear on the way between Syria and Iraq and will devastate the right and left. O servant of Allah! adhere (to the path of Truth). We said: Allah's Messenger, how long will he stay on the earth? He said: For forty days, one day like a year and one day like a month and one day like a week and the rest of the days will be like your days. We said: Allah's Messenger, will one day's prayer suffice for the prayers of day equal to one year? Thereupon he said: No, but you must take an estimate of time (and then observe prayer). We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their pasturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched. He would come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the waste land and say to it: Bring forth your treasures, and the treasures would come out and collect (themselves) before him like swarms of bees. He would then call a man brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he would come forward laughing with his face gleaming (with happiness) and it would at this time

that Allah would sent Christ, son of Mary, and he would descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron, placing his hands on the wings of the two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every non-believer who would smell the odor of himself would die and his breath would reach as far as he would be able to see. He would then search for him (the Antichrist) until he would catch hold of him at the gate of Ludd and would kill him. Then some people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah would reveal to Jesus these words: I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Tur, and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias and drink out of it. And when the second would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so hard pressed) that the head of the ox would be dearer to them than one hundred dinars. Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like a single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of

bactrine camels and they would carry them and throw them where God wills. Then Allah would send rain which no house of clay or (the tent of) camel hairs can keep out and it would wash away the earth until it would appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of people would be able to eat that, and seek shelter under its skin. And milk cow s would give so much milk that whole party would be able to drink it. And the milk camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milk sheep would so much milk that the whole family would be able to drink out of that. At that time Allah would send a pleasant wind which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive, who would commit adultery like asses, and the Last Hour would then establish on them. *(Related by Muslim).*

This Hadith has been narrated on the authority of Jabir with the same chain of transmitters but adds that Gog and Magog would walk until they would reach the mountain of Al-Khamar and it is a mountain of Bait-ul-Maqdis and they would say: We have killed those who are upon the earth. Let us now kill those who are in the sky and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood. In the narration of Ibn Hujr (the words are): "I have sent such people (Gog and Magog)that none would dare fight against them". *(Related by Muslim).*

Abu Sa'id Al-Khudri reported that Allah's Messenger (may peace be upon him) one day gave a detailed account of the Antichrist

and in that it was also included: He would come but would not be allowed to enter the mountain which passes to Al-Madinah Al-Munawwarah. So he will alight at a barren site amongst the best of men who would say to him: I testify that you are the Antichrist whom Allah's Messenger (may peace be upon Him) has informed us. The Antichrist would say: What is your opinion if I kill this (man), then I bring him back to life; even then will you doubt in this matter? They would say: No. He would then kill (the man) and then bring him back to life. When he would bring that person to life, he would say: By Allah, I had no better proof of the fact (that you are an Antichrist) than at the present time (that you are actually so). The Antichrist would then make an attempt to kill him (again) but he would not be able to do that. Abu Ishaq reported that it was said: That man would be Khadir (Allah be pleased with him). *(Related by Muslim).*

Abu Saied al-Khudri reported that Allah's Messenger (may peace be upon him) had said: The Antichrist would come forth and a man from amongst the believers would go towards him and the armed men of the Antichrist would meet him and they would say to him: Where do you intend to go? He would say: I intend to go to this one who is coming forth. They would say to him: Don't you believe in our Lord? He would say: There is nothing hidden about our Lord. They would say: Kill him. Then some amongst them would say: Has not your master (the Antichrist) forbidden you to kill anyone without (his consent)? So they would take him to the Antichrist and when the believer would see him, he would say: O people, he is the Antichrist about whom Allah's Messenger (may peace be upon him) has informed (us). The Antichrist would then order breaking his head and utter (these words): Catch hold of him and break his head.

He would be struck even on his back and on his stomach. Then the Antichrist would ask him: Don't you believe in me? He would say: You are a false Christ. He would then order him to be torn (into pieces) with a saw from the parting of his hair up to his legs. After that the Antichrist would walk between the two pieces. He would then say to him: Stand, and he would stand erect. He would then say to him: Don't you believe in me? And the man would say: It has only added to my insight concerning you (that you are really the Antichrist). He would then say: O people, he would not behave with anyone amongst people (in such a manner) after me. The Antichrist would try to catch hold of him so that he should kill him (again). But the man between his neck and collar bone would be turned into copper and he would find no means to kill him. So he would catch hold of him by his hands and feet and throw him (into the air) and the people would think that he had been thrown in the Hell-Fire whereas he would be thrown in Paradise. Thereupon Allah's Messenger (may peace be upon him) said: He would be the most eminent amongst people in regard to martyrdom in the eye of the Lord of the world. *(Related by Bukhari and Muslim).*

Amer bin Sharahil Shab Hamdan reported that he asked Fatimah, daughter of Qais and sister of Ad-Dhahhak bin Qais and she was the first amongst the emigrant women: Narrate to me a Hadith which you had heard directly from Allah's Messenger (may peace be upon him) without a link between them. She said: Very well, if you like, I am prepared to do that, and he said to her: Well, do it and narrate that to me. She said: I married the son of Mughira and he was a chosen young man of Quraish at that time, but he fell as a martyr in the first Jihad (The Holy Struggle) on the side of Allah's Messenger (may peace be

upon him). When I became a widow, Abdul Rahman bin 'Auf, one amongst the people of the companions of Allah's Messenger (may peace be upon him) also sent me such a message for his freed slave Usama bin Zaid. And it had been conveyed to me that Allah's Messenger (may peace be upon him) said (about Usama): He who loves me should also love Usama. When Allah's Messenger (may peace be upon him) talked to me (about this matter), I said: My affairs are in your hand. You may marry me to anyone whom you like. He said: You better shift now to the house of Umm Sharik. Umm Sharik was a rich lady from amongst the Ansar. I said: Well, I will do as you like. He said: Do not do that for Umm Sharik is a woman who is very frequently visited by guests and I am concerned that your head may be uncovered or the cloth may be removed from your shank and the strangers may catch sight of you. You better shift to the house of your cousin Abdullah bin Amr bin Umm Maktum and he is a man of the Bani Fihr branch of Quraish. He belonged to that tribe (to which Fatima) belonged. So I shifted to that house, and when my period of waiting was over, I heard the voice of an announcer making an announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed). So I set out towards that mosque and observed prayer along with Allah's Messenger (may peace be upon him) and I was in the row of the women which was near the row of men. When Allah's Messenger (may peace be upon him) had finished his prayer, he sat on the pulpit smiling and said: Every worshipper remain sitting at his place. He then said: Do you know why I had asked you to assemble? They said: Allah and His Messenger know best. He said: By Allah, I have not made you assemble for exhortation or for a warning, but I have assembled you here, for Tamim Dari, a Christian, who

came and pledged allegiance in Islam, told me something which agrees with what I was telling you about the Antichrist. He narrated to me that he had sailed in a ship along with thirty men of Bani Lakhm and Bani Jutham and had been tossed by waves in the ocean (island) at the time of sunset. They sat in a small boat and entered that island. There was a beast with long thick hair (and because of this) they could not distinguish his face from his back. They said: Woe to you, who can you be? Thereupon it said: I am Al-Jassasa. *(The name of the beast which would perform the functions of spying for the Antichrist - Author)* They said: What is Al-Jassasa? And it said: O people, go to this person in the monastery as he is very eager to know about you. He (the narrator) said: It named a man we were afraid of lest it should be a Devil. Then we hurriedly went on until we came to that monastery and found a well-built man there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said: Woe upon thee, who are you? And he said: You would soon come to know about me, but tell me who are you. We said: We are people from Arabia and we embarked upon a boat but the sea waves drove us for one month and they brought us near this island. We got into the boats and entered this island and here a beast met us with profusely thick hair and because of the thickness of his hair, his face could not be distinguished from his back. We said: Woe be to thee, who are you? It said: I am Al-Jassasa. We said: What is Al-Jassasa? And it said: You go to this man in the monastery for he is eagerly waiting for you to learn about you. So we came to you in haste fearing that it might be the Devil. He (that chained man) said: Tell me about the date-palm trees of Baisan. We said: What do you seek to know? He said: I ask you whether these trees bear fruit or not. We said: Yes. Thereupon he said: I think these would not

bear fruits. He said: Inform me about the lake of Tabariyya? *(It is possible to have been a spring in Balqa in Syria and is connected with a daughter of Lot - Author)* We said: What do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it will soon become dry. He again said: Inform me about the spring of Zughar. *(It was a famous town by the side of Syria - Author)* They said: Which aspect of it you want to know? He (the chained man) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of Al-Medinah Al-Munawwarah) irrigate (land) with the help of it. He said: inform me about the unlettered Prophet; what has he done? We said: He has come out from Holy Makkah and has settled in Yathrib (Al-Medinah Al-Munawwarah). He said: Do the Arabs fight him? We said: Yes. He said: How did he deal with them? We informed him that he had overcome those in his neighborhood and they had submitted themselves before him. Thereupon he said to us: Had it actually happened? We said: Yes. Thereupon he said: If it is so, then it is better for them that they should show obedience to him. I am going to tell you about myself, I am the Antichrist and will be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I will not stay for forty nights except Holy Makkah and Al-Medinah Al-Munawwarah as these two (places) are prohibited (areas) for me and I will not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it. Then Allah's Messenger (may peace be upon him) striking the pulpit with the help of the end of his staff said: This implies Taiba means Al-Medinah Al-Munawwarah. Have not I

told you an account (of the Antichrist) like this? The people said: Yes, and I admired this account narrated by Tamim Dari for it corroborates the account which I gave to you regarding (the Antichrist) at Al-Medianh Al-Munawwaraha and Holy Makkah. Behold he (the Antichrist) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is in the east, he is in the east, he is in the east, and pointed with his hand towards the east. I (Fatima bint Qais) said: I preserved it in my mind (this narration from Allah's Messenger (may peace be upon him). *(Related by Muslim, Abu Dawud and Tirmuzi).(This Hadith is often made the target of the worst criticism by some of the critics of Islam. They question how the Holy Prophet (may peace be upon him) made two contradictory statements about the Antichrist in the same breath. First, he corroborated the statement of Tamim Dari about his having been locked up in island of Syrian ocean, but later on he stated of his appearance in the east. The fact is that his first view was based upon his personal consideration, but as he made the statement to this effect, he was given correct information though revelation about the Antichrist that he would appear from the east. - Author).*

PREVENTIVE STEPS TO BE TAKEN TO AVOID DAJJAL'S TRIAL:

There are certain instructions, according to the Prophet (may peace be upon him), to be followed strictly to keep the trials of Antichrist away changing your true belief

1. Stern adherence to the teachings of Islam, having firm belief, to know the beautiful names and attributions of Allah which have no sort of association with Him. One should know that the Antichrist is a mere human who eats and drinks while our Allah is not such things. The Antichrist is blind, but Allah is not sightless. No body will see his Lord

until his death, while everyone can see the Antichrist while appearing the Last Hour.

2. To seek refuge from the trials of Antichrist, particularly in one's Prayer.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ:« **إذا تشهّد أحدكم فاليستعذ بالله من أربع يقول: اللهمّ إنّي أعوذ بك من عذاب جهنّم ومن عذاب القبر ومن فتنة المحيا والممات ومن شرّ فتنة المسيح الدجّال**»[رواه البخاري في صفة الصلاة ، باب الدعاء قبل السلام ، ومسلم برقم (٥٨٨) في المساجد ، باب ما يستعاذ منه في الصلاة]

Abu Huraira reported: The Messenger of Allah (may peace be upon him) said: When any one of you utters Tashahhud (in prayer), he must seek refuge with Allah from four (trials) and should thus say: "O Allah! I seek refuge with Thee from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Masih Al-Dajjal (Anti-Christ)".(R*elated by Bukhari and Muslim)*

عن عائشة ﷺ قالت: سمعتُ رسول الله ﷺ يستعيذ في صلاته من فتنة الدجال . [رواه مسلم برقم (٥٨٧) في المساجد ، باب ما يستعاذ منه في الصلاة]

Ai'sha reported: I heard the Messenger of Allah (may peace be upon hi
Christ) in prayer.*(Related by Muslim).*

عن عائشة ﷺ زوج النبي ﷺ قالت: كان يدعو في الصلاة:« **اللهمّ إنّي أعوذ بك من عذاب القبر وأعوذ بك من فتنة المسيح الدجّال وأعوذ بك من فتنة المحيا والممات**

اللهم إني أعوذ بك من المأثم والمغرم»[رواه مسلم برقم (٥٨٩) في المساجد، باب ما يستعاذ منه في الصلاة]

Ai'sha the wife of the Apostle of Allah reported: The Apostle of Allah (may peace be upon him) used to supplicate in prayer thusly: "O Allah! I seek refuge with Thee from the torment of the grave, and I seek refuge with Thee from the trial of Masih Dajjal (Antichrist); and I seek refuge with Thee from the trial of life and death. O Allah! I seek refuge with Thee from sin and debt". *(Related by Muslim)*

3. Any one who would survive to see Antichrist should recite over him the opening verses of Surah al-Kahf (Chapter # xviii of the Holy Quran). Anyone who learns by heart (memorize) the first ten verses or at the end of the Surah al-Kahf - both portions are important - will be protected from the Antichrist Dajjal. It is most highly recommended that, everyone recite this chapter, particularly every Friday.

حديث النوّاس بن سمعان الطويل وفي قول النبي ﷺ:«من أدركه منكم فليقرأ عليه فواتح سورة الكهف» [رواه مسلم برقم (٢١٣٧) كتاب الفتن، باب ذكر الدجال (١٨/٦٥ - مع شرح النووي)]

Nawwas bin Sama'n reported in his lengthy Hadith in which the Apostle of Allah (may peace be upon him) said about the Antichrist: He who amongst you would survive to see him should recite over him the opening verses of Surah al-Khaf (Chapter # xviii of the Holy Quran). *(Related by Muslim)*

عن أبي الدرداء أن النبي ﷺ قال:«**من حفظ عشر آيات من أول سورة الكهف – وفي رواية من آخر الكهف – عُصِم من الدجّال**» [رواه مسلم برقم (٨٠٩) كتاب صلاة المسافرين، باب فضل سورة الكهف وآية الكرسي (٦/٩٢ – مع شرح النووي)]

Abu Dardaa reported what Apostle of Allah (may peace be upon him) said: If anyone learns by heart the first ten verses (in another version of the report: at the end) of the Surah al-Khaf (Chapter # xviii of the Holy Quran), he will be protected from the Antichrist Dajjal. *(Related by Muslim)*

4. To keep away from the close circles of the Antichrist. It likely preferable to be a resident of Holy Makkah and Al-Medinah Al-Munawwarah, because Antichrist will never trespass or enter there. Let him who hears of the Dajjal (Antichrist) go far from him, because a man will come to him thinking he is a believer and follow him because of confused ideas aroused within him by him. Things like magic and reviving the dead will delude the people. They will believe in the Dajjal and thus lose their faith.

عن عمران بن حصين قال : قال رسول الله ﷺ:«**من سمع بالدجّال فلينأ عنه فو الله إن الرجل ليأتيه وهو يحسب أنه مؤمن فيتبعه مما يبعث به من الشبهات أو لما يبعث به من الشبهات**» [رواه أبوداود (١١/٢٤٢ – مع عون المعبود)، واحمد (٢٤/٧٤ – مع فتح الرباني)، ومستدرك الحاكم (٤/٥٣١) قال الحاكم : حديث صحيح الإسناد على شرط مسلم، والحديث صححه الشيخ الألباني]

'Imran bin Husain reported the Apostle of Allah (may peace be upon him) saying: Let him who hears of the Dajjal (Antichrist) go far from him, for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused

ideas roused in him by him. *(Related by Abu Dawud and Ahmed (Musnad), and Imam Mustadrak and Sheikh Allama Albani this sound hadith with a good chain of reporters).*

5. To increase the remembrance of Allah, reciting always the glorification of Allah with Tahlil, Tasbih, Zikr, Dua' etc. And remind your brothers and all close to you about the appearance of Dajjal and his afflictions.



Greater Sign - 003
The Descension of Jesus Christ (عليه السلام)

PERSONAL ATTRIBUTES:

Jesus Christ (may peace be upon him) is a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it is not wet.

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : «ليس بيني وبينه نبي – يعني عيسى – وإنه نازل ، فإذا رأيتموه فاعرفوه ، فإنه رجل مربوع ، إلى الحمرة والبياض ، ينزل بين مصرتين ، كأن رأسه يقطر ، وإن لم يصبه بلل ، فيقاتل الناس على الإسلام، فيدق الصليب، ويقتل الخنزير، ويضع الجزية، ويهلك الله في زمانه الملل كلها إلا الإسلام، ويهلك المسيح الدجال، ثم يمكث في الأرض أربعين سنة، ثم يتوفى، ويصلي عليه المسلمون» – [حديث صحيح ، أخرجه أبوداود برقم (٤٣٢٤) في الملاحم ، باب خروج الدجال ، وكذا أخرجه الحاكم وابن خزيمة وصححاه] .

Abu Huraira reported the Prophet (may peace be upon him) saying: There is no prophet between me and him; that is, Jesus (may peace be upon him). He will descend (to the earth). When you see him, recognize him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight for the people for the cause of Islam. He will break the cross, kill swine, and abolish Jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for

forty years and then he will die. The Muslims will pray over him. *(A sound Hadith related by Abu Dawud, Hakim and Ibn Khuzaimah)*

Jesus Christ appeared as fresh as he had just come out from the bath. There was neither any dust on his face nor did his countenance show any sign of weariness.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ: «**حين أسري بي لقيت موسى عليه السلام (فنعته النبي ﷺ) فإذا رجل (حسبته قال) مضطرب رجل الرأس كأنه من رجال شنوءة قال: ولقيت عيسى (فنعته النبي ﷺ) فإذا أربعة أطر كأنما خرج من ديماس (يعني حماما) ورأيت إبراهيم صلوات الله عليه وأنا أشبه ولده به قال فأتيت بإناءين في أحدهما لبن وفي الآخر خمر فقيل لي: خذ أيهما شئت فأخذت اللبن فشربته فقال: هديت الفطرة أو أصبت الفطرة أما إنك لو أخذت الخمر غوت أمتك**» - [رواه البخاري (٤/١٢٤) في الأنبياء، باب قول الله تعالى: ﴿هل أتاك حديث الغاشية﴾ ؛ وباب ﴿واذكر في الكتاب مريم﴾ - ومسلم برقم (١٦٨) في الإيمان، باب الإسراء برسول الله ﷺ ، وأحمد في المسند (٢/٢٧٢) والترمذي برقم (٣٨٢٩) في التفسير باب ومن سورة بني إسرائيل] .

It is narrated on the authority of Abu Huraira that the Apostle of Allah (may peace be upon him) said: When I was taken for the night journey, I met Moses (peace be upon him). The Apostle of Allah (may peace be upon him) described him thusly: He was a man, I suppose - and he (the narrator) was somewhat doubtful (that the holy Prophet said): (Moses) was a man erect in stature with straight hair on his head as it he was one of the men of the Shanuah; and I met Jesus (may peace be upon him) and the

Apostle of Allah (may peace be upon him) described him as one having medium stature and a red complexion as if he had (just) come out of the bath. He said: I saw Ibrahim (peace be upon him). He looked like one of his children. He said: There were brought to me two vessels. In one of them was milk and in other one there was wine. It was said to me: Select any one you like. So I selected the vessel containing milk and drank it. He (the angel) said: You have been guided by the innate or you have attained the innate. Had you selected wine, your people would have been misled. *(Related by Bukhari, Muslim, Ahmed and Tirmuzi).*

Prophet Muhammad (peace be upon him) saw Jesus Christ (peace be on him) nearest in resemblance to 'Urwa bin Mas'ud, one of his companions.

عن جابر ﷺ قال : قال رسول الله ﷺ : «عُرض عليّ الأنبياء فإذا موسى ضرب من الرجال كأنه من رجال شنوءة ورأيت عيسى بن مريم عليه السلام فهذا أقرب من رأيت به شبهاً عروة بن مسعود ورأيت إبراهيم صلوات الله عليه فإذا أقرب من رأيت به شبهاً صاحبكم (يعني نفسه) ورأيت جبريل عليه السلام فإذا أقرب من رأيت به شبهاً وحية (وفي رواية ابن رمح) (دحية بن خليفة)» - [رواه مسلم برقم (١٦٧) في الإيمان ، باب الإسراء برسول الله ﷺ، والترمذي برقم (٣٦٥١) في المناقب ، باب شبه الأنبياء بعض أصحابه] .

It is narrated on the authority of Jabir that the Messenger of Allah (may peace be upon him) said: There appeared before me the apostles, and Moses was among the men, and he looked like one of the people of Shanuah, and I saw Jesus, son of Mary (peace be upon him), and I saw that nearest in resemblance to him was 'Urwa bin Masu'd. And I saw Ibrahim (blessing of Allah

be upon him) and I see your companions much in resemblance with him, i.e. his personality, and I saw Gabriel (peace be upon him) and I saw Dihya nearest in resemblance to him; but in the narration of Ibn Rumaih it is Dihya bin Khalifa. *(Related by Muslim and Tirmuzi).*

Jesus Christ was a well-built man with curly hair, and he was a medium statured man with white and red complexion and crisp-hair.

عن قتادة قال: سمعت أبا العالية يقول: حدثني ابن عمّ نبيكم ﷺ (يعني ابن عباس): قال ذكر رسول الله ﷺ حين أسري به فقال: «**موسى آدم طوال كأنه من رجال شنوءة، وقال: عيسى جعد مربوع** – وفي رواية: **مربوع الخلق إلى الحمرة والبياض سبط الرأس** – **وذكر مالكاً خازن جهنم وذكر الدجال**» (رواه البخاري (٧٧/٤) في بدء الخلق، باب ذكر الملائكة، وفي الأنبياء، باب قول الله تعالى: ﴿هل أتاك حديث موسى﴾ ومسلم برقم (١٦٥) في الإيمان، باب الإسراء برسول الله ﷺ)

Qatada reported that he heard Abu Al-Aliya saying that the cousin of your Prophet (may peace be upon him), i.e. Ibn 'Abbas, told him: The Messenger of Allah (may peace be upon him), while narrating his night journey, said: Musa (peace be upon him) was a man of high stature as if he was of the people of the Shanuah (tribe), and Jesus was a well-built man with curly hair - in another report - he was a medium statured man with white and red complexion and crisp-hair. He also mentioned Malik, the guardian of Hell, and the Antichrist. *(Related by Bukhari and Muslim).*

The word *"Ja'd"* in the previous hadith has been translated as curly and in this hadith it is translated as well-built. Both the

meanings are permissible. When it is applied to hair, it means crisp, curly or twisted, but when it is applied to the bodily structure of a man, it means compact in limbs, and strong in frame, not flabby nor slack nor incongruous, *(ref. Arabic-English Lexicon by H.E Lane)*. Jesus Christ has a broad chest.

عن ابن عمر ﷺما قال: قال النبي ﷺ: «رأيت عيسى وموسى وإبراهيم فأما عيسى فأحمر جعد عريض الصدر وأما موسى فآدم جسيم سبط كأنه من رجال الزُّطّ»

[رواه البخاري (كتاب أحاديث الأنبياء، باب قول الله تعالى: ﴿واذكر في الكتاب مريم﴾ (٦/٤٧٧ - مع الفتح)] .

Narrated Ibn 'Umar: The Prophet of Allah (may peace be upon him) said: I saw Moses, Jesus and Abraham (on the night of my Ascension to the heavens). Jesus was of red complexion, curly hair, and a broad chest. Moses was of brown complexion, straight hair and tall in stature as if he was from the people of Azzutt (tribes). *(Related by Bukhari)*.

Jesus Christ is a man with a brunet complexion and amongst the fair-complexioned men that we ever saw. He had a lock of hair, the most beautiful of the locks that we ever saw. He combed them and water trickled out of them.

عن ابن عمر ﷺما أن رسول الله ﷺ قال: «أراني ليلة عند الكعبة فرأيتُ رجلاً آدم كأحسن ما أنت راء من أدم الرجال له لَمّة كأحسن ما أنت من اللّمم قد رجّلها فهي تقطر ماءً متّكئاً على رجلين (أو على عواتق رجلين) يطوف بالبيت فسألتُ من هذا؟ فقيل: هذا المسيح ابن مريم – الحديث» [رواه البخاري، كتاب أحاديث الأنبياء، (٦/٤٧٧ – مع الفتح) ومسلم، باب ذكر المسيح ابن مريم عليه السلام (٢/٢٣٣ – مع شرح النووي)] .

It is narrated on the authority of Abdullah bin Umar that the Messenger of Allah (may peace be upon him) said: I found myself one night near the Ka'ba. I saw a man with a brunet complexion who was amongst the fair-complexioned men that you ever saw. He had a lock of hair, the most beautiful of the locks that you ever saw. He had combed it. Water was trickling out of them. He was leaning on two men, or on the shoulders, of two men, and he was circumambulating the Ka'ba. I asked: Who is he. It was said: He is the Christ, son of Mary. *(Related Bukhari and Muslim).*

Jesus was one of the finest men that we ever saw. His locks of hair were falling on his shoulders. He was a man whose hair were neither too curly not too straight, and water trickled down from his head.

عن ابن عمر ﷺما أن رسول الله ﷺ قال: «أراني الليلة في المنام عند الكعبة فإذا رجل آدم كأحسن ما ترى من أدم الرجال تضرب لمّته بين منكبيه رجل الشعر يقطر رأسه ماءً واضعاً يديه على منكبي رجلين وهو بينهما يطوف بالبيت فقلتُ من هذا؟ فقالوا: المسيح ابن مريم – الحديث» [رواه مسلم، باب ذكر المسيح ابن مريم عليه السلام (٢/٢٣٣ – مع شرح النووي)] .

In another report: The Messenger of Allah (may peace be upon him) said: I was shown in a dream this night when I was near the Ka'ba a man with fair-complexion, one of the finest men that you ever saw. His locks of hair were falling on his shoulders. He was a man whose hair were neither too curly not too straight, and water trickled down from his head. He placed his hands on the shoulders of two men and amidst them made a circuit around

the Ka'ba. I said: Who is he? They replied: The Christ, son of Mary. *(Related by Muslim).*

HOW WOULD JESUS DESCEND ?

Jesus Christ, son of Mary will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he lowers his head, the beads of perspiration will fall from his head, and when he raises it up, beads like pearls will scatter from it. Every non-believer who smells the odor of himself will die and his breath will reach as far as he would be able to see.

عن النواس ابن سمعان ﷺ في حديث الدجال الطويل: قال رسول الله ﷺ:

«.... فينزل عند المنارة البيضاء شرقيّ دمشق بين مهرودتين واضعاً كفيه على أجنحة ملكين إذا طأطأ رأسه قطر وإذا رفعه تحدّر منه جمان كاللؤلو فلا يحل لكافر يجد ريح نفسه إلا مات ونفسه ينتهي حيث ينتهي طرفه – الحديث بطوله» [رواه مسلم برقم (٢٩٣٧) في الفتن وأشراط الساعة ، باب ذكر الدجال وصفة ما معه، وأبوداود برقم (٤٣٢١) في الملاحم ، باب خروج الدجال ، والترمذي برقم (٢٢٤١) في الفتن ، باب ما جاء في فتنة الدجال] .

Nawwas Ibn Sama'n reported in a lengthy hadith containing the story of Ad-Dajjal (Antichrist) quoting the Prophet (may peace be upon him): Jesus Christ, son of Mary will descend at the white minaret in the Easter side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he lowers his head, there will fall beads of perspiration from his head, and when he raises it up, beads like pearls will scatter from it. Every non-believer who smells the

odor of himself will die and his breath will reach as far as he would be able to see. *(Related by Muslim, Abu Dawud and Tirmuzi).*

Jesus Christ will decline the offer and the invitation of Imam Mahdi to come and lead the Muslims in prayer, and say his prayer behind Imam Mahdi only to show that it was now the Sharia'h of Islam which was valid to be led in prayer and not inferiority in rank. Once Abdul Rahman bin 'Auf, one of the senior companions of the Prophet (may peace be upon him) led the prayer and the Apostle of Allah (may peace be upon him) with all his eminence and dignity followed him. He will descend over a section of the people who will not cease fighting for the truth and will prevail till the Day of Resurrection, and their (Muslims') commander will invite him to come and lead them in prayer, but he will say: No.

عن جابر ابن عبد الله يقول: سمعتُ رسول الله ﷺ يقول: «**لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة قال : فينزل عيسى بن مريم ﷺ فيقول أميرهم: تعال صلّ لنا فيقول: لا إنّ بعضكم على بعض أمراء تكرمة الله هذه الأمّة**» [رواه مسلم برقم (١٥٦) في الإيمان ، باب نزول عيسى عليه السلام حاكماً بشريعة محمد ﷺ].

Jabir bin 'Abdullah reported: I heard the Messenger of Allah (may peace be upon him) saying: A section of my people will not cease fighting for the truth and will prevail until the Day of Resurrection. He said: Jesus son of Mary (peace be on him) would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst

you). This is the honor from Allah for this nation. *(Related by Muslim).*

It is possible that the Jesus would descend at the white minaret in the eastern side of Damascus – which is the remains of the Minaret east of the Amawi Grand Mosque where he will participate in the congregational prayer lead by Imam Mahdi. Imam Ibn Kathir stated that: In eastern side of Damascus there is no any white minaret but its remains lie east of the Amawi Grand Mosque. During 741H, Muslims made innovations and repairs to this minaret with white stones. It is incredible that the re-construction of this minaret was made possible by the large contributions of Christians, because they themselves had torched this minaret engulfing it in fire. Perhaps this is one of the clear signs of the Prophethood. *(An-Nihaya 1/145).*

Muslims will be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary would descend and would lead them judging amongst them according to the holy Quran and the Sunnah of the Prophet Muhammad (peace be upon him). When the enemy of Allah would see him, it would (disappear) just as the salt dissolves in water and if he (Jesus) were not to confront them at all, even then, it would dissolve completely, but Allah would kill him by his hand and he would show them their blood on his lance (the lance of Jesus Christ).

عن أبي هريرة ﷺ قال: أن رسول الله ﷺ يقول: «.... فبينما يعدون للقتال يسوون الصفوف إذ أقيمت الصلاة فينزل عيسى ابن مريم ﷺ فأمّهم فإذا رآه عدو الله

ذاب كما يذوب الملح في الماء فلو تركه لانذاب حتى يهلك ولكن يقتله الله بيـده فيريهم دمه في حربته» [رواه مسلم برقم (٢٨٩٧) في الفتن وأشراط الساعة ، باب فتح القسطنطينية] .

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: "...They (Muslims) would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary would descend and would lead them (either in prayer or most probably ruling amongst them according to the holy Quran and the Sunnah of the Prophet Muhammad (peace be upon him). When the enemy of Allah would see him, it would (disappear) just as the salt dissolves in water and if he (Jesus) were not to confront them at all, even then, it would dissolve completely, but Allah would kill him by his hand and he would show them its blood on his lance (the lance of Jesus Christ). *(Related by Muslim).*

PROOFS FROM THE HOLY QURAN:

The third major sign of the Last Hour is the descent of the Prophet and Messenger of Allah, Jesus, son of Mary from the heaven. This event is confirmed by the Holy Quran and Sunnah.

1. Allah the Exalted and Glorious stated:

﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلاً إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾ وَقَالُوا ءَآلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلاَّ جَدَلاً بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾ إِنْ هُوَ إِلاَّ عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلاً لِّبَنِي إِسْرَائِيلَ ﴿٥٩﴾ وَلَوْنَشَاءُ لَجَعَلْنَا مِنْكُمْ

مَّلَٰٓئِكَةً فِي ٱلْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ﴿٦١﴾ ﴾ - سورة الزخرف (٤٣) / الآية ٥٧-٦١

When (Jesus) the son of Mary is held up as an example, behold thy people raise a clamor at it (in ridicule)! And they say, "Are our gods best, or he?" This they set forth to thee, only by way of disputation: yea, they are a contentious people. He was no more than a servant: We granted our favor to him, and We made him an example to the Children of Israel. And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth. And (Jesus) shall be a Sign (for the coming of) the Hour (Of Judgment): Therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way. *(Holy Quran 43:57-61).*

This is understood to refer to the second coming of Jesus in the Last Days before the Resurrection, when he will destroy the false doctrines that issue under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Quran. Jesus Christ, the son of Mary, will shortly descend amongst the Muslims and will judge mankind justly by the law of the Quran as a just ruler and not by the law of the Injeel (Gospel); and he will break the cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non-Muslims).

The end of the life of Jesus on earth is as much involved in mystery as his birth, and indeed so it is for the greater part of the his private life, except three main years of his ministry. It is not

profitable to discuss the many doubts and conjectures among the early Christians sects and among Muslim theologians. The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and conversed, and ate with his disciples, and was afterwards taken up bodily to heaven. This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which is rejected by Islam. But some of the early Christian sects did not believe that Christ was killed on the Cross. The Basilidans believed that someone else was substituted for him. The Docetae held that Christ never had a real physical or natural body, but only an apparent or phantom body, and that the Crucifixion was only apparent, not real. The Marcionite Gospel (about A.D. 138) denied that Jesus was born, and merely said that he appeared in human form. The Gospel of St. Barnabas supported the theory of substitution on the Cross. The Quranic teaching is that the Christ was not crucified nor killed by the Jews, notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies: that disputations, doubts, and conjecture on such matters, are vain; and that he was taken up to Allah.

2. Allah the Exalted and Glorious stated:

﴿وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ مَا لَهُمْ بِهِ مِنْ

عِلْمٍ إِلاَّ اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِيناً ﴿١٥٧﴾ بَل رَّفَعَهُ اللهُ إِلَيْهِ وَكَانَ اللهُ عَزِيزاً حَكِيماً ﴿١٥٨﴾ - (سورة النساء (٤) / الآية ١٥٧-١٥٨)

That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah";- But they killed him not, nor crucified him. Only a likeness of that was shown to them. And those who differ therein are full of doubts, with no (certain) knowledge . But only conjecture to follow, for of a surety they killed him not:- Nay, Allah raised him up unto Himself; And Allah is Exalted in Power, Wise:- *(Holy Quran 4:157-158)*

3. Allah the Exalted and Glorious stated:

﴿وَإِن مِّنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ سورة النساء (٤) / الآية ١٥٩

And there is none of the People of the Book but must believe in Him before his death; and on the Day of Judgment he will be a witness against them.*(Holy Quran 4:159).*

Interpreters are not agreed as to the exact meaning by the term "*before his death*" in the above verse. Those who hold that Jesus did not die attribute the pronoun "*his*" to Jesus. They say that Jesus is still living in the body and that he will appear just before the Final Day, after the coming of the Mahdi, when the world will be purified of sin and unbelief. There will be a final

death before the final Resurrection, but all will have believed before that final death. Others think that *"his"* is better referred to *"none of the People of Book"*, and that the emphatic form *"must believe" (la-yu'minanna)* denotes more a question of duty than of fact.

The two interpretations are authentic. Both the Jews and Christians necessarily believe in the death of Jesus on the cross, while according to the holy Quran it was not so. The Jews reject his claim to Messiahship: He who is hanged is accursed of God. According to their belief, since Jesus died on the cross, he was, therefore, accursed of God. Christians, on the other hand, believe that Jesus died on the Cross and thus redeemed mankind from the curse of the law. They look upon him as the son of God who died for the atonement of the sins of the human race. The holy Quran repudiates both the claims. Jesus is not accursed as the Jews think, for he was not crucified. He is an eminent apostle of Allah. But at the same time he is not the son of the Lord, as the Christians believe him to be, but he is His Messenger and His Bondsman. Thus what the Verse signifies is that, before the actual death of the Christ, the Jews and the Christians would both recognize him as the true Prophet of Allah and His Bondsman. All mistaken notions about him would be winnowed out before his death in this mortal world. This interpretation is given by Ibn Jarir and other eminent commentators. There is also a second interpretation, according to which the pronoun "him" stands for Muhammad (may Allah's peace and blessings be on him). And the verse would thus mean: That none among the People of the Scripture but shall surely believe in him (Muhammad) before his death.

PROOFS FROM THE SUNNAH:

1. The Prophet of Allah (may Allah's peace and blessings be upon him) said:

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : «**والذي نفسي بيده ليوشكن أن ينزل فيكم ابن مريم حكماً عدلاً فيكسر الصليب ويقتل الخنزير ويضع الحرب ويفيض المال حتى لا يقبله أحد حتى تكون السجدة الواحدة خير من الدنيا وما فيها**» ثم يقول أبو هريرة : واقرؤوا إن شئتم : ﴿وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلاَّ لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيداً ﴿١٥٩﴾﴾ (سورة النساء (٤) / الآية ١٥٩) [رواه البخاري (١٤٣/٤) في الأنبياء ، باب نزول عيسى بن مريم ، ومسلم برقم (١٥٥) في الإيمان ، باب نزول عيسى بن مريم حاكماً بشريعة نبينا محمد ﷺ ، وأبوداود برقم (٤٣٢٤) في الملاحم ، باب خروج الدجال ، والترمذي برقم (٢٢٣٤) في الفتن ، باب ما جاء في نزول عيسى بن مريم]

Narrated Abu Huraira: Allah's Messenger (may Allah's peace and blessings be upon him) said, "By Him in Whose Hands my soul is, surely(Jesus), the son of Mary, will shortly descend amongst you (Muslims) and will judge mankind justly, by the law of the Quran (as a just Ruler); he will break the cross and kill the pigs and there will be no Jizya (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it." Abu Huraira added" If you wish, you can recite *(this Verse of the Holy Quran 4:159):* «**And there is none of the People of the Book but must believe in Him before his death; and on the Day of Judgment he will be a witness against them**» *(Related by Bukhari, Muslim, Abu Dawud and Timuzi).*

Jesus, the son of Mary (may peace be upon him) will soon descend among the Muslims as a just judge, since the Sharia'h of all the earlier prophets stands abrogated the advent of Muhammad's (may Allah's peace and blessings be on him) Apostlehood, Jesus will, therefore, judge according to the law of Islam. He will break crosses. The Cross is a symbol of Christianity. Jesus will break this symbol after the advent of Muhammad (may Allah's peace and blessings be on him). Islam is the religion of Allah and no other religion is acceptable to Him. Hafiz Ibn Hajar 'Asqalani includes in cross of all those instruments which become the means to undermine God consciousness. He will kill swine. The flesh of the swine is a favorite dish of the Christians. Jesus will sweep out of existence this dirty and loathsome animal. He will impose tribute, the Jizya, a tax imposed on non-Muslims, who will keep their own religion rather than embrace Islam. This will not be accepted by Jesus, but all people will required to embrace Islam and there will be no other alternative.

2. The Prophet of Allah (may Allah's peace and blessings be upon him) said:

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : «**والله لينزلن ابن مريم حكماً عادلاً فليكسرن الصليب وليقتلن الخنزير وليضعن الجزية ولتتركن القلاص فلا يسعى عليها ولتذهبن الشحناء والتباغض والتحاسد وليدعون إلى المال فلا يقبله أحد**»

[رواه البخاري (١٤٣/٤) في الأنبياء ، باب نزول عيسى بن مريم ، ومسلم برقم (١٥٥) في الإيمان ، باب نزول عيسى بن مريم حاكماً بشريعة نبينا محمد ﷺ ، وأبوداود برقم (٤٣٢٤) في الملاحم ، باب خروج الدجال ، والترمذي برقم (٢٢٣٤) في الفتن ، باب ما جاء في نزول عيسى بن مريم]

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: I swear by Allah that the son of Mary will certainly descend as a just judge and he would definitely break the cross and kill swine and impose the tribute and will leave the young she camel and no one will endeavor to (collect Zakat on it). Spite, mutual hatred and jealousy against one another will certainly disappear and when he summons people to accept wealth, not even one would do so. *(Related by Bukhari, Muslim, Abu Dawud and Timuzi).*

This Hadith, according to a famous commentator of the hadith, testifies to the descent of Christ near the Day of Resurrection, for if he is believed to have died on the cross, how would he descend to the earth again?

3. The Prophet of Allah (may Allah's peace and blessings be upon him) said:

عن جابر ابن عبد الله يقول: سمعتُ رسول الله ﷺ يقول: «لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة قال : فينزل عيسى بن مريم ﷺ فيقول أميرهم: تعال صلّ لنا فيقول: لا إنّ بعضكم على بعض أمراء تكرمة الله هذه الأمّة» [رواه مسلم برقم (١٥٦) في الإيمان ، باب نزول عيسى عليه السلام حاكماً بشريعة محمد] ﷺ.

Jabir bin 'Abdullah reported: I heard the Messenger of Allah (may peace be upon him) saying: A section of my people will not cease fighting for the truth and will prevail until the Day of Resurrection. He said: Jesus son of Mary (peace be on him) would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst

you). This is the honor from Allah for this nation. *(Related by Muslim).*

THE PERCEPTIVENESS BEHIND THE DESCENT OF ONLY JESUS?

There are numerous wisdoms and prudences behind the descent of the Prophet Jesus the son of Mary (may peace be upon him) alone amongst prophets and messengers. Scholars summarize them as follows:

1. To refute the Jews over the controversial issue that they killed Jesus. But Allah the Exalt and Glory contemplates disclosing that they are prevaricators and fabricators over this issue. However, Jesus will kill them including their leader, Antichrist. at the Last Hour. (This has been discussed in detail at chapter # 43 - "Muslims fight against Jews and the kill Jews" in the section related to the Sings of the Lesser Day of Judgment).

2. Verily, Jesus (peace be upon him) has found in Injeel the superiority and best of the nation of the Prophet Muhammad (may peace be upon him). Allah the Exalted and Mighty stated:

﴿وَمَثَلُهُمْ فِي ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ﴿٢٩﴾﴾ - سورة الفتح (٤٨) / الآية ٢٩)

And their similitude in the Gospel is: Like a seed which sends forth its blade, then makes it strong; it then becomes

thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with a rage at them. *(Holy Quran 48:29).*

The similitude in the Gospel is about how the good seed is sown and grows gradually, even beyond the expectation of the sower: "the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear": Mark. Iv. 27-28. Thus Islam was preached by the holy Prophet Muhammad (may peace be upon him); the seed seemed to human eyes lost in the ground; but it put forth its shoot, and grew, and became strong, until it was able to stand on its own its legs, and its worse enemies recognized its existence and its right to live. Note how much more complete the parable is in the Quran. The mentality of the sowers of the seed is expressed in beautiful terms: its growth and strength filled them "with wonder and delight". The result of the wonderful growth of Islam in numbers and strength was that its enemies were confounded, and raged furiously within their own minds, a contrast to the satisfaction, wonder, and delight of the Prophet Muhammad (may peace be upon him) and his companions.

Accordingly, Jesus has supplicated to Allah to include him amongst the companions of the Prophet Muhammad (may peace be upon him) and Allah has accepted his prayer, keeping him alive before Allah the Mighty and Exalted until he descends during the Last Hour, ruling the religion of Islam according to the holy Quran and the Sunnah of the Prophet Muhammad (may peace be upon him).

Some scholars suggest that Jesus (peace be upon him) was a companion of the Prophet Muhammad (peace be upon him) as well as a prophet, since he had saw the Prophet Muhammad (may peace be upon him) during the event of "Israa" (Night Ascension upto Heaven) by the Prophet and he (Jesus) has greeted him with Islamic Greetings; while he will be a last companion of the Prophet (may peace be upon him) who will be dead at the Last Hour.

3. Jesus (may peace be upon him) will descend from the heaven due to the closeness of his deadline for his appointed lifetime in the earth. It is a natural law that no earthly creature will die somewhere other than the earth. Thereupon his descending will coincide with the appearance of the Antichrist and Jesus will kill him accordingly.

Allah the Exalted and Glorious stated:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٥﴾﴾ (سورة طه (٢٠) / الآية ٥٥)

From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again. *(Holy Quran 20:55)*

4. *Jesus will descend to refute the Jews' fabricated argument about Jesus whom they killed. He will prove all in clear proofs about their controversies. He will put an end to all the so-called religions except Islam. He will break the*

Cross, and would kill the swine, and will abolish Jizya (i.e. taxation taken from non-Muslims).

5. The ongoing characteristics are particularly bound to Jesus, and the Prophet Muhammad (may peace be upon him) is most close to Jesus, son of Mary, among the whole of mankind in this worldly life and the next life, because prophets are brothers in faith, having different mothers. Their religion is, however, one, and there is no Apostle between the Prophet Muhammad (may peace be upon him) and Jesus Christ (peace be upon him). The Prophet Muhammad (may peace be upon him) said:

عن ابي هريرة ﷺ قال : سمعتُ رسول الله ﷺ يقول : « أنا أولى الناس بابن مريم الأنبياء أولاد علاّت وليس بيني وبينه نبيّ» - رواه مسلم (١٥/١١٩ - مع شرح النووي) ، كتاب الفضائل ، باب فضائل عيسى عليه السلام،

Abu Huraira reported Allah's Messenger (may peace be upon him) saying: I am most akin to the son of Mary among the whole of mankind and the Prophets are of different mothers, but of one religion, and no Prophet was between him (Jesus Christ) and me. *(Related by Muslim).*

This hadith tells us that all the Prophets of God are sent to perform one sacred mission and, therefore, they are from one fraternity and brotherhood in faith. The difference, if any, is not in the fundamentals of faith, but in its offshoots which, in religious terminology, is called Sharia'h.

There are some striking similarities between the Prophet Muhammad (may peace be upon him) and Jesus son of Mary

(may peace be upon him). Some of these similarities are found in the Quran also. We enumerate a few of them below:

a) The Quran speaks of the fact that the mother of Mary made this supplication to God at the time of her birth: **«Verily, I seek thy protection for her and her offspring against Satan, the accursed»** - *(Holy Quran 3:36)*

The holy Prophet (may peace be upon him) has been taught to seek protection of the Lord against Satan in similar words: **«And say: My Lord! I seek refuge in Thee from the evil suggestion of the devils. And I seek refuge in Thee, my Lord! lest they come to me»** - (Holy Quran 23:97-98)

b) Both Muhammad and Jesus (may peace be upon them both) were deprived of fatherly care and love. The birth of Jesus was miraculous in the sense that he was born without a father, whereas the father of the holy Prophet (may peace be upon him) had died before he came in this world. So both of them grew up under Divine Care from the very onset of their lives.

c) Both Prophet Muhammad and Prophet Jesus (may peace be upon them all) were prophets who were given Holy Books by Allah. The Quran **says** about Jesus: **«He said: I am indeed a servant of Allah. He has given me the Book and made me a Prophet»** - *(Holy Quran 19:30).*

About Muhammad (may peace be upon him), the same thing has been said: **«Praise be to Allah, Who revealed the Book of His servant and allowed not there any crookedness»** - *(Holy Quran 18:1)*

d) Jesus was supported by *'Ruhul Qudus'* : **«And We vouchsafe unto Jesus, the son of Mary, all evidence of the truth, and strengthened him with *Ruhul Qudus*»** - *(Holy Quran 2:87)*.
So, was the case with the Holy Prophet: **«So Allah sent down His tranquillity upon him and strengthened him with hosts which you saw not»** - (Holy Quran 9:40).
«Say: *Ruhul Qudus* has revealed it from thy Lord with truth, that it may establish those who believe, and as guidance and good news for those who submit» - *(Holy Quran 16:102)*

The most important point of resemblance between Muhammad and Jesus (may peace be upon them all) is that in both of them, the predominant qualities are those of Mercy and Peace. The prophet Muhammad (may peace be upon him) is more akin to Jesus among all mankind. Jesus has given glad tidings about the coming of the Prophet Muhammad (may peace be upon him) after him as an Apostle of Allah, inviting his companions to trust and believe that doctrine. Allah stated:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقاً لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَاةِ وَمُبَشِّراً بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٦﴾﴾ - (سورة الصف (٦١) / الآية ٦)

And remember , Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Taurah (which came) before me, and giving Glad Tidings of a messenger to come after me, whose name shall be Ahmed. But when he came to them with Clear Signs, they said, "This is evident sorcery!". *(Holy Quran 61:6)*

Our holy Prophet (may peace be upon him) was foretold in many ways. In the present Gospel of John. xiv. 16, xv. 26, and xvi. 7, the word "Comforter" in the English version is for the Greek word :*Paracletos*", which means "Advocate", "one called to the help of another, a kind friend", rather than "Comforter". Our doctors contend that Paracletos is a reading for Periclytos, and that in their original saying of Jesus there was a prophecy of our holy Prophet *Ahmad* by name. Even if we read Paraclete, it would apply to the holy Prophet (may peace be upon him), who is **"a Mercy for all creatures"** *(Holy Quran 19:107)* and **"most kind and merciful to the Believers"** *(Holy Quran 9:128)*.

In the Old Testament as it now exists, Muhammad (may peace be upon him) is foretold in Deut. xviii. 18: and the rise of the Arab nation in Isaiah. xlii. ll. For Kedar was a son of Ismail and the name is used for the Arab nation in the New Testament as it now exists. The *future* Comforter cannot be the Holy Spirit as understood by Christians, because the Holy Spirit already was present, helping and guiding Jesus. The Greek word translated "Comforter" as "Paracletos", which is an easy corruption from "Periclytos", which is almost a literal translation of "Muhammad" or "Ahmad" (may peace be upon him). Further, there were other Gospels that have perished, but of which traces still remain,

which were even more specific in their reference to Muhammad (may peace be upon him); *e.g.*, the Gospel of St. Barnabas, of which an Italian translation exists in the State Library at Vienna. It was edited in 1907 with an English translation by Mr. Lonsdale and Laura Ragg.

HOW WOULD JESUS JUDGE?

Since the Sharia'h of all the earlier prophets stands abrogated with the advent of Muhammad's (may peace be upon him) Apostlehood, Jesus will be, therefore, judge according to the law of Islam. Jesus would judge and arbitrate according to the Quran and the Sunnah of the Prophet Muhammad (may peace be upon him), because Jesus would be, upon descending, one of the followers of the Prophet Muhammad (may peace be upon him), and would not introduce any new religion or doctrines. Islam is the final and only religion acceptable to Allah. It will not be abrogated until the Last Hour, and there will be no more Prophet, Apostle and Messenger of Allah, appointed to this nation. Therefore, Jesus would be the judge according to the Sharia'h of Prophet Muhammad (may peace be upon him).

عن أبي هريرة ﷺ أن رسول الله ﷺ قال: «**كيف أنتم إذا نزل فيكم ابن مريم فأمّكم منكم؟**» فقلتُ لإبن أبي ذئب: إنّ الأوزاعيّ حدّثنا عن الزّهريّ عن نافع عن أبي هريرة: «وإمامكم منكم» قال ابن أبي ذئب: تدري ما أمّكم منكم؟ قلتُ: تخبرني قال: «**فأمّكم بكتاب ربّكم تبارك وتعالى وسنّة نبيّكم ﷺ**» رواه مسلم، كتاب الإيمان، باب بيان نزول عيسى بن مريم حاكماً، (١٩٣/٢ - مع شرح النووي).

It is narrated on the authority of Abu Huraira that the Messenger of Allah said: What would you do when the son of Mary would descend amongst you and would lead as one amongst you? Ibn Abu Theeb on the authority of Abu Huraira narrated: Your leader is one of you. Ibn Abu Theeb said: Do you know what the words: "He would lead as one amongst you" means? I said: Explain these to me. He would lead you according to the Book of your Lord (hallowed be He and most Exalted) and the Sunnah of your Apostle (may peace be upon him). *(Related by Muslim).*

عن جابر ابن عبد الله يقول: سمعتُ رسول الله ﷺ يقول: «**لا تزال طائفة من أمتي يقاتلون على الحق ظاهرين إلى يوم القيامة قال : فينزل عيسى بن مريم ﷺ فيقول أميرهم: تعال صلّ لنا فيقول: لا إنّ بعضكم على بعض أمراء تكرمة الله هذه الأمّة**» [رواه مسلم برقم (١٥٦) في الإيمان ، باب نزول عيسى عليه السلام حاكماً بشريعة محمد] ﷺ.

Jabir bin 'Abdullah reported: I heard the Messenger of Allah (may peace be upon him) saying: A section of my people will not cease fighting for the truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary (peace be on him) would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this nation. *(Related by Muslim).*

There is a misconception and erroneous propaganda from some anti Islamic element that descending of Jesus; while approaching the Last Hour; means a confirmation of their claims that there will be more prophets after the Prophet Muhammad

(may peace be upon him) and neither he is the final prophet nor the seal of the prophets. This indoctrination is categorically denied by Quran and authenticated Hadiths. Allah the Exalted and Glorious stated:

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾﴾ - (سورة الأحزاب (٣٣) / الآية ٤٠)

Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: And Allah has full knowledge of all things. *(Holy Quran 33:40)*

When a document is sealed, it is complete, and there can be no further addition. The holy Prophet Muhammad (may peace be upon him) closed the long line of Messengers. Allah's teaching is and will always be continuous, but there has been and will be no Prophet after Muhammad (may peace be upon him). The later ages will want thinkers and reformers, not Prophets. This is not an arbitrary matter. It is a decree full of knowledge and wisdom: for Allah has full knowledge of all things.

عن جابر ابن عبد الله ﷺما قال : قال النبي ﷺ : «**مثلي ومثل الأنبياء، كرجل بنى داراً فأكملها وأحسنها إلا موضع لبنة فجعل الناس يدخلونها ويتعجبون ويقولون : لولا موضع اللبنة**» - وفي رواية عن أبي هريرة ﷺ زيادة قال النبي ﷺ: «**فأنا اللبنة وأنا خاتم النبيين**» - (رواه البخاري ، كتاب أحاديث الأنبياء ، باب خاتم النبيين)

Narrated Jabir bin 'Abdullah: The Prophet (may peace be upon him) said: "My example and the example of other Prophets is

that of a man who has built a house completely and excellently except for the placing of one brick. When the people entered the house, they wondered at its beauty and said: But for the placing of this brick (how splendid the house will be)!. In another version, Abu Huraira narrated the prophet (may peace be upon him) as adding: So I am the brick and I am an the end (seal or last) of the Prophets. *(Related by Bukhari).*

Some so called thinkers and anti-Islamic chauvinists argued that upon the descending of Jesus, son of Mary, there would be no obligation and commitment over Muslims in Islamic Sharia'h. No single Muslim is required to worship and adhere to the devoted life to Allah, because the legitimacy and validity of the religion of Islam is expired thereupon, in order not to have any reappearance of any new prophet after the final apostle. This is also a fabricated doctrine, since no single evidence have been found from the Quran or Sunnah, that is other than against their allegation. Prophet Muhammad (may peace be upon him) said:

عن جبير بن مطعم عن أبيه أن النبي ﷺ قال : «أنا محمد وأنا أحمد وأنا الماحي الذي يُمْحَى بي الكفر وأنا الحاشر الذي يُحشر الناس على عقبي وأنا العاقب والعاقب الذي ليس بعده نبي» رواه مسلم ، كتاب الفضائل ، باب في أسمائه ﷺ (١٥/١٠٤ - مع شرح النووي)

Jubair bin Muti'm reported on the authority of his father that he heard Allah's Messenger (may peace be upon him) say: I am *Muhammad* and I am *Ahmad*, and I am the *Mahie* (obliterator) by whom unbelief would be obliterated, and I am the *Hashir* (gatherer) at whose feet mankind will be gathered, and I am the *'Aaqib* (last to come after) whom there will be no Prophet. *(Related by Muslim).*

The word Ahmad is a form of the noun of prominence. Muhammad is derived from a passive participle word 'Mahmud', which means one in whom the most praiseworthy qualities are so eminently combined that no scope is left for further addition or improvement in them. The only difference between the two names Muhammad and Ahmad is that the former implies one known most for his eminent qualities and the latter means one who is to be praised in the best manner and in the best style.

Prophecies about the advent of Muhammad (may peace be upon him) as the last Prophet are met in the previous sacred books, e.g. the last of the Israelite Prophets. Jesus, promised his people the arrival of a comforter: «If you love me, keep my commandments. And I will pray the Father, and He will give you another Comforter, that he may abide with you for every». *(John, xiv, 15-16).*

There is a preponderance of evidence in support of the view that the original word which has been translated as Comforter is not Paraclete, but Periculos which means praised, illustrious, and implies the same as Muhammad and Ahmad. The sacred name of Muhammad (may peace be upon him) is clearly mentioned in the *Gospel of Barnabas (edited by Lusdale and L Ragg, London: 1907, Oxford University Press).* I would like to reproduce some of the passages from it:

«Go ye both from paradise and do penance. And let not your hope fall, for I will send you a son in such wise that your seed shall lift the dominion of Satan from off the human race: For he who shall come, my messenger, to him I will give all things... Whereupon Adam, turning him round, saw written above the

gate, *"There is only one God, and Muhammad is Messenger of God"»* - *(Ibid, Page 97).*

«Next, God shall give life to all his Prophets who, following Adam, shall go every one to kiss the hand of the Messenger of God, committing themselves to his protection. Next shall God give life to all the elect, who shall cry out: "O Muhammad, be mindful of us", at whose cries pity shall awaken in the Messenger of God, and he shall consider what he ought to do, fearing for their salvation....

The Messenger of God shall go to collect all the prophets, to whom he shall speak, beseeching them to go with him to pray God..

.... But my consolation is in the coming of the Messenger who shall destroy every false opinion of me, and his faith shall spread and shall take hold of the whole world, for so hath God promised to Abraham our father, and that who giveth me consolation is that his faith shall have no end, but shall be kept inviolate by God» - *(Ibid, Page 129)*

«Jesus answered: "The name of the Messiah is admirable, for God Himself gave him the name when He had created his soul, and placed it in a celestial splendour." God said: "Wait Muhammad, for thy sake I will create Paradise, the world, and a great multitude of creatures, whereof I make thee a present, in so much that who shall bless thee shall be blessed and who shall curse thee shall be cursed. What I shall send will be true, in so much that heaven and earth shall fail, but thy faith shall never fail". Muhammad is his blessed name.

Then the crowd lifted up their voices, saying: "O God, send us Thy Messenger.. O Muhammad, come quickly for the salvation of the world» - (Ibid, page 225).
«The disciples answered: "O Master, who shall that man be of whom thou speakest, who shall come into the world?"

"Jesus answered with the joy of heart: "He is Muhammad, Messenger of God, and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it had not rained, even so shall he be the occasion of good works among men, through the abundant mercy which he shall bring» - *(Ibid, page 381).*

«Lord God, who by thy Providence providest all things necessary for Thy people Israel, be mindful of all the tribes of the earth, which Thou hast promised to bless by the Messenger, that Satan thine enemy may lose his empire» - *(Ibid, Page 467).*

«.... Making all men to believe until the advent of Muhammad, the Messenger of God, who, when he shall come, shall reveal this deception (about Christ) to those who believe in God's Law» *(Ibid, page 487).*

From the preceding statements of Quran and Sunnah and confirmation of Jesus in the Gospel, it is a fact that the Jesus will descend to the earth to reform and judge by the Sharia'h of Islam conveyed by the Prophet Muhammad (may peace be upon him). Frequently, a question will araise: how could Jesus judge among Muslims according to Quran and Sunnah since he is ignorant about these two sources of knowledge? The answer

is very simple. Of course he should have vast knowledge about the Islamic Sharia'h in order to give verdict justly to the Muslims' problems. Allah, the All Knowing, and Exalted, will teach Jesus about the Islamic Sharia'h in heaven before his descent to the earth. So, there is no any confusion over the law and order or executive and judiciary of the Muslims' systems.

There is no such single moment that would free any Muslim of the earth from his obligation or duties of Allah related to the worship and devotion, until the earth accommodates no single devotee who proclaims or recites: "ALLAH, ALLAH". Thereupon the earth would be completely destroyed. So even after the descent of Jesus, there would be Muslim worshippers, and the Islamic Shariah, because Jesus himself would participate in a congregational prayer immediately after he descends to the earth, where he would perform Hajj, and would lead a decisive holy battle (JIHAD) against the unbelievers.

عن حنظلة الأسلمي قال: سمعتُ أبا هريرة ﷺ يُحدّثُ عن النبي ﷺ قال: «**والذي نفسي بيده! لَيُهِلَّنّ ابنُ مريم بفجّ الرَّوْحاء حاجاً أو مُعتمراً أو ليثنيَّهُما**» - رواه مسلم ، كتاب الحج ، باب جواز التمتع في الحج والقران ، (٨/٢٣٤ - مع شرح النووي) .

Hanzala Al-Aslami reported: I heard Abu Huraira narrating from Allah's Apostle (may peace be upon him), who said: By Him in Whose Hand is my life, Ibn Maryam (Jesus Christ) would certainly invoke the name of Allah for Hajj or for Umrah or for both (simultaneously combined) in the valley of Rauha. *(Related by Muslim).*

Al-Rauha is situated at a distance of sixty miles from Madinah on the way to Makkah. This hadith bears testimony to the fact that the Jesus Christ would come into the world before the Doomsday and he would perform either Hajj or Umrah or both in the capacity of a Qiran and would pass through the valley of Rauha.

The (Jizya) taxation levied on the unbelievers would be abrogated by the advent of Jesus. This taxation system existed in Islam before Jesus' reappearance. It is misunderstood by many interpreters that Jesus has the authority to change the prevailing orders such as to invoke the taxation. Actually this levy system is valid and time limited until the descent of Jesus. Our holy Prophet Muhammad (may peace be upon him) has already foretold about the expiration of this system when Jesus comes back to this world. In another word, Jesus is the one who implement the expiration order issued by the Prophet Muhammad (may peace be upon him) in this respect.

عن أبي هريرة ﷺ قال : قال رسول الله ﷺ : «والله لينزلن ابن مريم حكماً عادلاً فليكسرن الصليب وليقتلن الخنزير وليضعن الجزية ولتتركن القلاص فلا يسعى عليها ولتذهبن الشحناء والتباغض والتحاسد وليدعون إلى المال فلا يقبله أحد»

[رواه البخاري (١٤٣/٤) في الأنبياء ، باب نزول عيسى بن مريم ، ومسلم برقم (١٥٥) في الإيمان ، باب نزول عيسى بن مريم حاكماً بشريعة نبينا محمد ﷺ ، وأبوداود برقم (٤٣٢٤) في الملاحم ، باب خروج الدجال ، والترمذي برقم (٢٢٣٤) في الفتن ، باب ما جاء في نزول عيسى بن مريم]

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: I swear by Allah that the son of Mary will certainly descend as a just judge and he will

definitely break the cross and kill swine and impose the tribute and will leave the young she camel and no one will endeavor to (collect Zakat on it). Spite, mutual hatred and jealousy against one another will certainly disappear and when he summons people to accept wealth, not even one will do so. *(Related by Bukhari, Muslim, Abu Dawud and Tirmuzi).*

BOONS AND BOUNTIES BEQUEATHED DURING HIS ERA:

The period of Jesus will have peace, security and tranquillity. Allah will bestow more prosperity by sending rainfall, producing on the earth several kinds of fruits and restore its blessings, giving abundance of wealth to the people accordingly. Moreover, mutual hatred and jealousy against one another will certainly disappear.

حديث النواس بن سمعان الطويل في ذكر الدجال وفيه قوله ﷺ: « ....ثم يرسل الله مطراً لا يكنّ منه بيت مدر ولا وبر، فيغسل الأرض حتى يتركها كالزلفة، ثم يقال للأرض أنبتي ثمرتك، وردّي بركتك، فيومئذ تأكل العصابة من الرمانة، ويستظلون بقحفها، ويبارك في الرِّسل، حتى إن اللقحة من الإبل لتكفي الفئام من الناس، واللقحة من البقر لتكفي القبيلة من الناس، واللقحة من الغنم لتكفي الفخذ من الناس » رواه مسلم، كتاب الفتن ، باب ذكر الدجال (١٨/٦٣-٧٠ - مع شرح مسلم) .

Nawwas bin Sam'an reported in a lengthy hadith pertaining to the story of Antichrist: The Prophet (may peace be upon him) said: ".... Then Allah would send rain which no house of clay or (the tent of) camel hairs would keep out and it would wash away the earth until it would appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and,

as a result thereof, there would grow (such a big) pomegranate that a group of people would be able to eat that, and seek shelter under its skin. And milk cow would give so much milk that a whole party would be able to drink it. And the milk camel would give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milk sheep would give so much milk that the whole family would be able to drink out of that...." *(Related by Muslim).*

DURATION OF STAY AT EARTH AND HIS DEATH:

The period of stay after Jesus' descent to earth is exactly not known, but some reports indicate seven years while some relate forty years.

عن عبد الله ابن عمرر ﷺما: قال رسول الله ﷺ: « ... **ثم يمكث الناس سبع سنين ليس بين اثنين عداوة، ثم يرسل الله ريحاً باردة من قبل الشّام فلا يبقى على وجه الأرض أحد في قلبه مثقال ذرّة من خير أو إيمان إلا قبضته، حتى لو أن أحدكم دخل في كبد جبل لدخلته عليه، حتى تقبضه**» - رواه مسلم، باب ذكر الدجال (١٨/٧٥-٧٦ - مع شرح النووي)

Abdullah bin 'Amr reported in a long hadith: The Prophet (may peace be upon him) said: ".... Then people would live for seven years whereas there would be no rancour between two persons. Then Allah would send a cold wind from the side of Syria (Sham) so that no one would survive upon the earth having a speck of good in him or faith in him, and he would die. So much so that even if some of amongst you were to enter the innermost

part of the mountain, this wind would reach that place also and that would cause his death. *(Related by Muslim).*

عن أبي هريرة ﷺ: قال النبي ﷺ: «**فيمكث في الأرض أربعين سنة ثم يُتوفّى، ويصلّي عليه المسلمون**» - رواه الإمام أحمد (٢/٤٠٦ - المسند ، وسنن ابي داود ، كتاب الملاحم ، باب خروج الدجال (١١/٤٥٦ ، مع عون المعبود) قال ابن حجر : حديث صحيح (٦/٤٩٣) .

Abu Huraira reported: "...(Jesus) will live on the earth for forty years and then he will die. The Muslims will pray over him at his funeral prayer. *(Related by Imam Ahmed and Abu Dawud: A sound hadith).*

The commentators of hadith suggested that Jesus Christ has already lived in the earth 33 years before he ascended to heaven and would live again 7 years more after his descent to the earth, having a total forty years of life-span in this earth.

EVENTS OCCURRING DURING HIS STAY:

Several events and happenings will take place after the descent of Jesus Christ.

1. THE CAPTURE OF ANTICHRIST AND HIS AFFLICTIONS:

We learnt from preceding information that the Jesus will descend when Muslims are ready to fight with Antichrist. Thereupon the prayer will be called and Jesus will participate in the congregational prayer lead by Imam Mahdi. The Antichrist will be aware of the arrival of Jesus Christ, and he will run away from Jesus who will follow him until he reach to the Bait al-Maqdis whereas the Muslim community will surround the Dajjal. Jesus will catch him and his followers at the east gate of Ludd. Muslims will fight against the Jews, numbering seventy thousand, who will accompany the Antichrist as his guards, and the Muslims would kill them even as the Jews hide themselves behind a stone or a tree; and the stone or a tree will say: Muslim, o servant of Allah!, there is a Jew behind me; come and kill him; but the tree Gharqad (a thorny tree found in the suburbs of Bait-ul-Maqdis, and gives great pain when it is touched), would not say this, for it is the tree of the Jews.

عن أبي هريرة ﷺ قال: أن رسول الله ﷺ يقول: «.... فبينما يعدون للقتال يسوون الصفوف إذ أقيمت الصلاة فينزل عيسى ابن مريم ﷺ فأمّهم فإذا رآه عدو الله ذاب كما يذوب الملح في الماء فلو تركه لانذاب حتى يهلك ولكن يقتله الله بيده فيريهم دمه في حربته» [رواه مسلم برقم (٢٨٩٧) في الفتن وأشراط الساعة ، باب فتح القسطنطينية] .

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: "...They (Muslims) would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary would descend and would lead them (either in prayer or most probably ruling amongst them according to the holy Quran

and the Sunnah of the Prophet Muhammad (peace be upon him). When the enemy of Allah would see him, it would (disappear) just as the salt dissolves in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill him by his hand and he would show them its blood on his lance (the lance of Jesus Christ). *(Related by Muslim).*

However, the first obligation of the Jesus after his descent to the earth would be to confront the Antichrist, capturing him and his Jewish followers and killing them.

2. DESTRUCTION OF GOG AND MAGOG:

Another event during the Jesus Christ's reappearance would be the appearance of the two great sects of Gog and Magog. Their arrival will take place after the killing of the antichrist and his followers. These two groups would make numerous mischiefs and afflictions on the earth. Jesus will supplicate Allah to get rid of their afflictions and troubles and thus Allah will eliminate them completely.

حديث النواس ابن سمعان الطويل في قصة الدجال وفيه قال النبي ﷺ: «ويبعث الله يأجوج ومأجوج وهم من كل حدب ينسلون فيمر أوائلهم على بحيرة طبرية فيشربون ما فيها ويمر آخرهم فيقولون: لقد كان بهذه مرة ماء ويحصر نبي الله عيسى وأصحابه حتى يكون رأس الثور لأحدهم خيراً من مائة دينار لأحدكم اليوم فيرغب نبي الله عيسى وأصحابه فيرسل الله عليهم النغف في رقابهم فيصبحون فرسى كموت نفس واحدة ثم يهبط نبي الله عيسى وأصحابه إلى

الأرض فلا يجدون في الأرض موضع شبر إلا ملأه زهمهم ونتنهم فيرغب نبي الله عيسى وأصحابه إلى الله فيرسل الله طيراً كأعناق البخت فتحملهم فتطرحهم حيث شاء الله » الحديث (رواه مسلم برقم (٢٩٣٧) باب ذكر الدجال وصفته وما معه .

Nawwas bin Sama'n reported in a long hadith: Allah's Apostle (may peace be upon him) said: ".... and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias (at Jordan) and drink out of it. And when the second would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so hard pressed) that the head of the ox would be dearer to them than one hundred dinars. Allah's Apostle Jesus, and his companions would supplicate Allah, Who would send to them insects (which would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of bactrine camels and they would carry them and throw them where God would will...." *(Related by Muslim).*

3. JESUS WOULD JUDGE ACCORDING TO THE QURAN AND SUNNAH:

Certainly Jesus would come down as a follower of the Islamic Sharia'h, not Christianity. He would judge according to the holy Quran and the pure Sunnah of the Prophet Muhammad (may peace be upon him). Islam is the only religion acceptable to

Allah who has already abrogated the validity and acceptability of former and other all religions. Allah has already taken a covenant from all the Prophets that they should believe in the Apostlehood of Muhammad (peace be upon him) and follow his Sharia'h if they are alive. Allah stated in the holy Quran:

﴿وَإِذْ أَخَذَ اللهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِّنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ﴿٨١﴾﴾

(سورة آل عمران (٣) / الآية ٨١)

Behold! Allah took the Covenant of the Prophets, saying: "I give you a Book and Wisdom: Then comes to you a Messenger, confirming what is with you; Do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses." *(Holy Quran 3:81).*

4. MUTUAL HATRED AND JEALOUSY AGAINST ONE ANOTHER WILL CERTAINLY DISAPPEAR:

Our holy Prophet (may peace be upon him) has foretold that mutual hatred and jealousy against one another will certainly disappear. The Muslim community will accede to hold fast their unity and rank. Peace and tranquillity will prevail amongst them and they will enjoy with the blessings and restore to earth more treasure and livelihood. Then Allah will send rain which no house

of clay or (the tent of) camel hairs can keep out and it will wash away the earth until it appears to be a mirror. Then the earth will be told to bring forth its fruit and restore its blessing and, as a result thereof, there will grow (such a big) pomegranate that a group of people would be able to eat that, and seek shelter under its skin. And milk cow will give so much milk that a whole party would be able to drink it. And the milk camel will give such (a large quantity of) milk that the whole tribe would be able to drink out of that and the milk sheep will give so much milk that the whole family would be able to drink out of that.



Greater Sign - 004
Gog and Magog

ORIGIN OF THEIR NAMES AND DESCRIPTIONS:

Gog and Magog literally are non-Arabic names that have no root in the Arabic language. The origins belong to an offspring of Prophet Noah called Yafith, a son of Noah, according to Imam Ibn 'Abd Al-Barr. However, they are among the descendants of Adam. This is in reference to a Hadith related by Bukhari:

عن ابي سعيد الخدري ﷺ عن رسول الله ﷺ قال : «يقول الله تعالى: يا آدم! فيقول: لبيك وسعديك، والخير في يديك فيقول: أخرج بعث النار قال: وما بعث النار؟ قال: من كل ألف تسعمائة وتسعة وتسعين فعنده يشيب الصغير وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد» قالوا: وأينا ذلك الواحد؟ قال: «أبشروا فإن منكم رجلاً ومن يأجوج ومأجوج ألف» - رواه البخاري ، كتاب الأنبياء، باب قصة يأجوج ومأجوج، (٦/٣٨٢ - مع شرح الفتح) .

Narrated Abu Said Al-Khudri: The Prophet (may peace be upon him) said: "Allah will say (on the Day of Resurrection), O Adam'. Adam will reply, "Labbaik wa Sa'daik', and all the good is in Your Hand'. Allah will say: "Bring out the people of the fire". Adam will say: O Allah! How many are the people of the Fire? Allah will reply: From every one thousand, take out nine-hundred-and-ninety-nine.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be

drunken, but dreadful will be the Wrath of Allah." The Companions of the Prophet (may peace be upon him) asked, "O Allah's Apostle! Who is that (excepted) one?" He said: "Rejoice with glad tidings; one person will be from you and the one-thousand will be from Gog and Magog." *(Related by Bukhari and Muslim).*

عن ابي سعيد الخدري ﷺ عن رسول الله ﷺ قال:«والذي نفسي بيده إني لأطمع أن تكونوا ثُلُث أهل الجنة فحمدنا الله وكبرنا ثم قال: والذي نفسي بيده إني لأطمع أن تكونوا شطر أهل الجنة إن مثلكم في الأمم كمثل الشعرة البيضاء في جلد الثور الأسود أو كالرقمة في ذراع الحمار » - رواه مسلم ، كتاب الإيمان، باب قوله يقول الله لآدم أخرج بعث النار من كل ألف تسعمائة وتسعة وتسعين، (٣/٩٧ - مع شرح النووي) .

Abu Sa'ied reported: The Messenger of Allah (may peace be upon him) said: By Him in whose Hand is my life, I hope that you would constitute one-fourth of the inhabitants of Paradise. We extolled Allah and we glorified (Him). He (the Messenger of Allah) again said: By Him in whose Hand is my life, I wish that you would constitute one-third of the inhabitants of Paradise. We extolled Allah and glorified (Him). He (the Messenger of Allah) again said: By Him in whose Hand is my life, I hope that you would constitute half of the inhabitants of Paradise. Your likeness among the people is the likeness of a white hair on the skin of a black ox or the stripe on the foreleg of an ass. *(Related by Muslim).*

Gog and Magog are two men who figure prominently in Biblical and Islamic eschatology. The Bible, like Islamic resources, connect these peoples with the northeast of the ancient world

who made inroads on the settled kingdoms and empires at various stages of world's history.

عن عبد الله ابن عمرو عن رسول الله ﷺ: «أن يأجوج ومأجوج من ولد آدم وأنهم لو أرسلوا إلى الناس لأفسدوا عليهم معايشهم ولن يموت منهم أحد إلا ترك من ذريته ألفاً فصاعدا» - رواه الطيالسي والحاكم وقال حديث صحيح والطبراني وقال رجاله ثقات)

Abdullah bin 'Amr narrated: Allah's Apostle (may peace be upon him) said: Verily, Gog and Magog are from the offspring of Adam. Had they been appointed to the people, they would have been destroyed their (people) livelihood. None of them will die until thousand or more of their offspring survive. *(Related by Tayalsi, Hakim and Tabrani: A sound Hadith).*

Gog and Magog were the wild tribes of North Eastern Asia which, from very early times, had been making inroads on settled kingdoms and empires in Asia and Europe and ravaging them. According to Genesis (Chapter 10), they were the descendants of Japeth, the son of Noah, and the Muslim historians also accepted this. According to the book of Ezekiel (Chapters 38, 39), they inhabited the territories of Meschech (Moscow) and Tubal (Tubalsek). According to the Israeli historian Josephus, they were the Scythians and their territory spread to the north and the east of the Black Sea. According to Jerome, Magog inhabited the territory to the north of Caucasia near the Caspian Sea.

The question of Gog and Magog, and the iron barrier built to keep them out, is of great interest. The Bible refers to "Magog" as the second son of Japheth between Gomer and Madai,

Gomer representing the Cimmerians, Madai and the Medes. Magog is referred to as another people, the leader of whom is Gog according to the Jewish Encyclopedia's article "Gog and Magog", Josephus identifies them with the Scythians, a name which among the classical writers stands for a number of unknown ferocious tribes. According to Jerome, Magog was situated beyond the Caucasus near the Caspian Sea (Jewish Encyclopedia). It is agreed that they were the wild tribes of Central Asia. The barrier referred to in the Quran and Hadith is the famous wall built between Derbend and Darial. It is a very narrow barrier, with overhanging rocks, occuring on the main route between Turkestan and India. It is now in Soviet territory (Russia) in the district of Daghistan. Before the southern expansion of Russia in 1813, it belonged to Persia. A spur of Mount Caucasus here comes up north close to the sea.

PROOFS:

The fourth major sign of the Last Hour is the appearance of Gog and Magog. There are several evidences and proofs from the Quran and the Sunnah.

PROOFS FROM THE QURAN:

Allah the Exalted and Glorious stated:

﴿حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّنْ كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾ وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾﴾ - (سورة الأنبياء (٢١) / ٩٦-٩٧)

Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill. Then will the True Promise draw nigh (of fulfillment): Then behold! The eyes of the Unbelievers will fixedly stare in horror: "Ah! Woe to us! We were indeed heedless of this; nay we truly did wring!" *(Holy Quran 21:96-97).*

The names Gog and Magog thus stand for wild lawless tribes who will break their barriers and swarm through the earth. This will be one of the prognostications of the approaching Judgment. Allah the Glorious and Exalted stated in the Holy Quran the story of Zul Qarnain:

﴿ثُمَّ أَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتَّى إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾ قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ

مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجاً عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ
سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ
رَدْماً ﴿٩٥﴾ آتُونِي زُبَرَ الْحَدِيدِ حَتَّى إِذَا سَاوَى بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا
حَتَّى إِذَا جَعَلَهُ نَاراً قَالَ آتُونِي أُفْرِغْ عَلَيْهِ قِطْراً ﴿٩٦﴾ فَمَا اسْطَاعُوا أَن
يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْباً ﴿٩٧﴾ قَالَ هَذَا رَحْمَةٌ مِّن رَّبِّي فَإِذَا جَاءَ وَعْدُ
رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي
بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعاً ﴿٩٩﴾ (سورة الكهف (١٨) / ٩٢-٩٩)

Then followed he (another) way, until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word. They said: O Zul-Qarnain! The Gog and Magog (people) do great mischief on earth: shall we then render Thee tribute in order that thou mightiest erect a barrier between us and them? He said: :(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them: Bring me blocks of iron. At length, when he had filled up the space between the two steep mountain-sides, he said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead." Thus were they made powerless to scale it or to dig through it. He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into

dust; and the promise of my Lord is true." On that day We shall leave them to surge like waves on one another: The trumpet will be blown, and We shall collect them all together. *(Holy Quran 92-99).*

Zul-Qarnain literally means, "the Two-horned one", the king with the two horns, or the Lord of the two epochs. Who was he? In what age and where did he live? The Quran gives us no material on which we can base a positive answer. Nor is it necessary to find an answer, as the story is treated as a Parable. Popular opinion identifies Zul-Qarnain with Alexander the Great. An alternative suggestion is an ancient Persian King, or a prehistoric Himyarite King.

The identification of Zul-Qarnain has been a controversial matter from the earliest times. In general the commentators have been of the opinion that he was Alexander the Great but the characteristics of Zul-Qarnain as described in the Quran are not applicable to him. However, now the commentators are inclined to believe that Zul-Qarnain was Cyrus, and ancient king of Iran. We are also of the opinion that probably Zul-Qarnain was Cyrus, but the historical facts, which have come to light up to this time, are not sufficient to make any categorical assertion.

Now let us consider the characteristics of Zul-Qarnain in the light of the story given in the Holy Quran.

1. The title Zul-Qarnain (The Two-Horned) should have been quite familiar to the Jews, for it was at their instigation that the disbelievers of Holy Makkah put this question to the holy Prophet (may peace be upon him). Therefore, we

must turn to the Jewish literature in order to learn who was the person known as "The Two-Horned" or what the kingdom was known as "The Two-Horned".

This character is easily applicable to Cyrus, for according to the Bible Prophet Daniel saw in his vision that the united kingdom of Media and Persia was like a two-horned ram before the rise of the Greeks. (Dan. 8:3, 20). The Jews had a very high opinion of "The Two-Horned" one because it was his invasion which brought about the downfall of the kingdom of Babylon and the liberation of the Israelites.

2. Zul-Qarnain must have been a great ruler and a great conqueror whose conquests might have spread from the East to the West and on the third side to the North or to the South. Before the revelation of the holy Quran there had been several persons who were such conquerors. So we must confine our research on other characteristics of Zul-Qarnain to one of these persons.

This character is applicable to Cyrus to a great extent but not completely. Though his conquests spread to Syria and Asia Minor in the West and to Bakhtar (Balkh) in the East, there is no trace of any of his great expeditions to the North or to the South, whereas the Holy Quran makes an explicit mention of his third expedition. Nevertheless, this third expedition is not wholly out of the question for history tells us that his kingdom extended to Caucasia in the North.

3. This title would be applicable to a ruler who might have constructed a strong wall across a mountain pass to protect his kingdom from the incursion of Gog and Magog. In order to investigate this, we will have to determine who Gog and Magog were. We will also have to find out when such a wall was built and by whom and to which territory it was adjacent.

   As regards Gog and Magog, it has been nearly established that they were the wild tribes of Central Asia who were known by different names - Tartars, Mongols, Huns and Scythians - who had been making inroads on settled kingdoms and empires from very ancient times. It is also known that strong bulwarks had been built in southern regions of Caucasia, though it has not been as yet historically established that these were built by Cyrus.

4. Besides possessing the aforesaid characteristics, he should also be a God-Worshipper and a just ruler, for the Quran has focused on these characteristics more than anything else.

   Cyrus is the only known conqueror among the ancient rulers to whom this may be applicable, for even his enemies have been full of praise for him for his justice. Ezra, a book of the Bible, asserts that he was a God-worshipper and a God-fearing king who set free the Israelites because of his God-worship, and ordered that the Temple of Solomon should be rebuilt for the worship of Allah, Who has no partner.

In the light of the above, we admit that of all the conquerors who had passed before the revelation of the holy Quran, Cyrus is the one to whom the characteristics of Zul-Qarnain are most applicable. But we need more evidence to determine specifically that Cyrus is definitely Zul-Qarnain. Anyhow, there is no other conqueror to whom the characteristics stated in the holy Quran are as applicable as to Cyrus. Historically it is enough to say that Cyrus was a Persian ruler, whose rise began about 549 B.C. In a few years, he conquered the kingdom of Media and Lydia and afterwards conquered Babylon in 539 B.C. After this no powerful kingdom was left to oppose him. His conquests extended to Sind and the territory known as Turkistan on one side, and to Egypt and Libya and to Thrace and Macedonia and to Caucasia and Khawarzim in the North. In fact, the whole civilized world was under his sway.

The holy Quran described his expedition. Zul-Qarnain followed another way until when he reached a tract between two mountains, and he found beneath them a people who scarcely understood a word. This does not mean that they had no speech. It means that they did not understand the speech of the Conqueror. But they had parleys with him through interpreters, as is evident from the verses above. The Conqueror had now arrived among a people who were different in speech and race from him, but not quite primitive, for they were skilled in the working of metals, and could furnish blocks or bricks of iron, melt metals with bellows or blow pipes, and prepare molten lead. Apparently they were a peaceable and industrious race, much subject to incursions from the wild tribes called Gog and Magog. Against these tribes, they were willing to purchase immunity by paying the Conqueror tribute in return for protection. The

permanent protection they wanted was the closing of a mountain gap through which the incursions were made.

Zul-Qarnain was not greedy and did not want to impose a tribute to carried away from an industrious population. He understood that the power which Allah had given him involved duties and responsibilities on his part - the duty of protecting his subjects without imposing too heavy a taxation on them. He would provide the motive force and organizing skill. Would they obey him and provide the material and labour, so that they could close the gap with a strong barrier, probably with well-secured gates? This barrier does not necessarily mean a wall, but rather suggests a blocked door or entrance. I understood the defenses erected to have been a strong barrier of iron, with iron Gates. The jambs of the Gates were constituted with blocks or bricks of iron, and the interstices filled with molten lead, so as to form an impregnable mass of metal. It may be that there was a stone wall also, but that is not mentioned. There was none in the Iron Gate near BUKHARA. The iron wall and gates and towers were sufficiently high to prevent their being scaled and sufficiently strong with welded metal to resist any attempt to get through them.

Some people have entertained the misunderstanding that the wall attributed here to Zul-Qarnain refers to the famous Wall of China, whereas this wall was built between Serbent and Dar'yal, two cities of Daghestan in the Caucasus, the land that lies between the Black Sea and the Caspian. There are high mountains between the Black Sea and Dar'yal having deep gorges which cannot allow large armies to pass through them. Between Derbent and Dar'yal, however, there are no such mountains and the passes also are wide and passable. In

ancient times savage hordes from the north invaded and ravaged southern lands through this passes and the Persian rulers who were scared of them had to build a strong wall, 50 miles long, 29 feet high and 10 feet wide, for fortification purposes, the ruins of which can still be seen. Though it has not yet been established historically who built this wall in the beginning, the Muslim historians and geographers assign it to Zul-Qarnain because its remains correspond with the description of it given in the holy Quran.

Ibn Jarir Tabari and Ibn Kathir have recorded the event, and Yaqut mentioned it in his book Mu'jamul Buldan that when after the conquest of Azerbaijan, Hadrat 'Umar sent Suraqah bin 'Amr, in 22 A.H. on an expedition to Derbent, the latter appointed Abdul Rahman bin Rabi'ah as the chief of his vanguard. When Abdul Rahman entered Armenia, the ruler Shehrbraz surrendered without fighting. Then when Abdul Rahman wanted to advance towards Derbent, Shehrbraz informed him that he had already gathered full information about the wall built by Zul-Qarnain, through a man who could supply all the necessary details and then the man was actually presented before Abdul Rahman. *(Tabary, vol. Iii, pp. 235-239; Al Bidayah Wan-Nihayah vol. Vii, pp. 122-125; and Mu'jamul Buldan, under caption Babul Abwab: Derbent).*

Two hundred years later, the Abbasid Caliph Wathiq (227-233 A.H.) dispatched a party of 50 men under Sallamul Tarjuman to study the wall of Zul-Qarnain, whose observations have been recorded in great detail by Yaqut in Mu'jamul Buldan and by Ibn Kathir in Al-Bidayah. They write that this expedition reached Samarrah from whence they reached Tiflis (the present Tblisi)

and then through As-Sarir and Al-Lan, they reached Filanshah, from whence they entered the Caspian territory. From there they arrived at Derbent and saw the wall. (Al-Bidayah, vol. Ii, page 111, vol. vii, pp. 122-125; Mu'jamul Buldan: under caption: Babul Abwab). This clearly shows that even up until third century of Hijrah the Muslim scholars regarded this wall of the Caucasus as the wall of Zul-Qarnain.

Yaqut in his Mu'jamul Buldan has confirmed the same view in a number of places. For instance, under Khazar (Caspian) he writes: "This territory belongs to the Turks, which adjoins the Wall of Zul-Qarnain just behind Babul Abwab, which is also called Derbent." In the same connection, he records a report by Ahmad bin Fadlan, the ambassador of Caliph Al-Muqtadir Billah, who has given a full description of the Caspian land, saying the Caspian is the name of a country whose capital is Itil (near the present Astarkhan), though which flows River Itil, which joins the Caspian from Russia and Bulghar. Regarding Babul Abwab; he says that this city is called both Al-Bab and Derbent, which is highly difficult to traverse for the people coming from the northern lands towards the south. Once this territory was a part of the kingdom of Nausherwan, the Persian rulers paid particular attention to strengthening their frontiers on that side.

After all the effort which Zul-Qarnain has made for their protection, he claims no credit for himself beyond that of discharging his duty as a ruler. He turns their attention to Allah, Who has provided the ways and means by which they can be helped and protected. But all such human precautions are apt to become futile. The time must come when they will crumble into dust. Allah has said so in His Revelation; and His word is true.

Take human precautions and do all in your power to protect yourselves from evil. But no protection is complete unless you seek the help and grace of Allah. The best of our precautions must crumble into dust when the appointed Day arrives. And so we pass on to the Last Days before the Great Summons comes from Allah. All human barriers will be swept away. There will be tumultuous rushes. The Trumpet will be blown, and the Judgment will be set on foot.

PROOFS FROM THE SUNNAH:

There are several authentic Hadiths that prove the appearance of Gog and Magog.

1. Prophet (may peace be upon him) said:

عن أم حبيبة بنت أبي سفيان عن زينب بنت جحش أن رسول الله ﷺ دخل عليها يوماً فزعاً يقول: «**لا إله إلا الله ، ويل للعرب من شر قد اقترب، فتح اليوم من ردم يأجوج ومأجوج مثل هذه (وحلق بأصبعيه الإبهام والتي تليها)** » قالت زينب بنت جحش: فقلتُ: يا رسول الله! أفنهلك وفينا الصالحون؟ قال: «**نعم إذا كثر الخبث**» - (رواه البخاري ، كتاب الأنبياء ، باب قصة يأجوج ومأجوج (٦/٣٨١ - مع شرح الفتح) وكتاب الفتن (١٣/١٠٦ - مع الفتح) وصحيح مسلم ، كتاب الفتن ، وأشراط الساعة (١٨/٢-٤ مع شرح النووي) ،

Zainab, daughter of Jahsh, the wife of the Prophet (may peace be upon him) reported that one day Allah's Messenger (may peace be upon him) came out excited with his face quite red, saying: There is no god but Allah; woe for the Arabs because of a turmoil which is near. As the barrier of Gog and Magog has been opened today like this. And he (in order to explain it) made

a ring with the help of his thumb and forefinger. I said: Allah's Messenger, will we be destroyed despite the fact that we have pious people amongst us? He said: Yes, when the evil increases. *(Related by Bukhari and Muslim).*

2. The Prophet (may peace be upon him) said:

حديث النواس ابن سمعان الطويل في قصة الدجال وفيه قال النبي ﷺ: «ويبعث الله يأجوج ومأجوج وهم من كل حدب ينسلون فيمر أوائلهم على بحيرة طبرية فيشربون ما فيها ويمر آخرهم فيقولون: لقد كان بهذه مرة ماء ويحصر نبي الله عيسى وأصحابه حتى يكون رأس الثور لأحدهم خيراً من مائة دينار لأحدكم اليوم فيرغب نبي الله عيسى وأصحابه فيرسل الله عليهم النغف في رقابهم فيصبحون فرسى كموت نفس واحدة ثم يهبط نبي الله عيسى وأصحابه إلى الأرض فلا يجدون في الأرض موضع شبر إلا ملأه زهمهم ونتنهم فيرغب نبي الله عيسى وأصحابه إلى الله فيرسل الله طيراً كأعناق البخت فتحملهم فتطرحهم حيث شاء الله » الحديث (رواه مسلم برقم (٢٩٣٧) باب ذكر الدجال وصفته وما معه .

Nawwas bin Sama'n reported in a long hadith: Allah's Apostle (may peace be upon him) said: ".... and then Allah would send Gog and Magog and they would swarm down from every slope. The first of them would pass the lake of Tiberias (at Jordan) and drink out of it. And when the second would pass, he would say: There was once water there. Jesus and his companions would then be besieged here (at Tur, and they would be so hard pressed) that the head of the ox would be dearer to them than one hundred dinars, Allah's Apostle, Jesus, and his companions would supplicate Allah, Who would send to them insects (which

would attack their necks) and in the morning they would perish like one single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of bactrine camels and they would carry them and throw them where God would will." *(Related by Muslim).*

This hadith has been narrated on the authority with the same chain of transmitters but adding that:

«لقد كان بهذه مرّة ماء — ثم يسيرون حتى ينتهوا إلى جبل الخمر وهو جبل بيت المقدس فيقولون: لقد قتلنا من في الأرض هلمّ فلنقتل من في السماء فيرمون بنشّابهم إلى السماء فيردّ الله عليهم نشّابهم مخضوبة دماً» . وفي رواية ابن حجر: «فإني قد أنزلت عباداً لي لا يدي لأحد بقتالهم» (رواه مسلم، باب ذكر الدجال وصفته وما معه (١٨/٧٠-٧١ مع شرح النووي).

Gog and Magog would walk until they would reach the mountain of Al-Khamar and it is a mountain of Bait Al-Maqdis and they would say: We have killed those who are upon the earth. Let us now kill those who are in the sky and they would throw their arrows towards the sky and the arrows would return to them smeared with blood. An in the narration of Ibn Hujr (the words are): I have sent such people (Gog and Magog) that none would dare fight against them. *(Related by Muslim).*

4. Prophet (may peace be upon him) said:

عن حذيفة بن أسيد الغفاري قال: اطّلع النبي ﷺ علينا ونحن نتذاكر فقال: ما تذاكرون؟ قالوا: نذكر الساعة قال: «**إنها لن تقوم حتى ترون قبلها عشر آيات** فذكر **الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول عيسى ابن مريم عليه السلام ويأجوج ومأجوج وثلاثة خسوف خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب وآخر نار تخرج من اليمن تطرد الناس إلى محشرهم**» رواه مسلم، كتاب الفتن وأشراط الساعة، (١٨/٢٧ مع شرح النووي).

Huthaifa bin Usaid reported: Allah's Messenger (may peace be upon him) came to us suddenly as we were (busy in a discussion). He said: What do you discuss? They (the Companions) said: We are discussing the Last Hour. Thereupon he said: It will not come until you see (before the Last Hour) ten signs. He mentioned the smoke, the antichrist, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (may peace be upon him), Gog and Magog, and occultations in three places will take place: One in the east, one in the west and one in Arabia, at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly. *(Related by Muslim).*

DESTRUCTION OF GOG AND MAGOG:

Jesus (may peace be upon him), and his companions would supplicate Allah, Who would send to the Gog and Magog insects (which would attack their necks) and in the morning they would perish like a single person. Allah's Apostle, Jesus, and his companions would then come down to the earth and they would not find in the earth as much space as a single span which is not

filled with their putrefaction and stench. Allah's Apostle, Jesus, and his companions would then again beseech Allah, Who would send birds whose necks would be like those of bactrine camels and they would carry them and throw them where God would will. Then Allah would send rain which no house of clay or (the tent of) camel hairs would keep out and it would wash away the earth until it would appear to be a mirror.

The Prophet (may peace be upon him) said:

حديث النواس بن سمعان الطويل في ذكر الدجال وفيه قوله ﷺ: « ثم يرسل الله مطراً لا يكنّ منه بيت مدر ولا وبر، فيغسل الأرض حتى يتركها كالزلفة، ثم يقال للأرض أنبتي ثمرتك، وردّي بركتك، فيومئذ تأكل العصابة من الرمانة، ويستظلون بقحفها، ويبارك في الرِّسل، حتى إن اللقحة من الإبل لتكفي الفئام من الناس، واللقحة من البقر لتكفي القبيلة من الناس، واللقحة من الغنم لتكفي الفخذ من الناس الحديث» رواه مسلم كتاب الفتن، باب ذكر الدجال (١٨/٦٣-٧٠ - مع شرح مسلم) .

Nawwas bin Sam'an reported in a lengthy hadith pertaining to the story of Antichrist: The Prophet (may peace be upon him) said: Then Allah would send rain which no house of clay or (the tent of) camel hairs would keep out and it would wash away the earth until it would appear to be a mirror. Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate that a group of people would be able to eat that, and seek shelter under its skin. And milk cow will give so much milk that a whole party would be able to drink it. And the milk camel will give such (a large quantity of) milk that the whole tribe would be able to

drink out of that and the milk sheep will give so much milk that the whole family would be able to drink out of that *(Related by Muslim).*

There is a question raised by many commentators from time to time: Have Gog and Magog already appeared or not? An eminent scholar Sayed Qutub suggested affirmatively their presence on the earth. He stated: A barrier (between two mountains) has been found close to the Tirmaz city known as "Iron gate". In the early 15th century, a German scholar, Scildbirger, passed the area and wrote in his book about this discovery. Similarly, a Spanish historian Cla Fejo has recorded during his adventure in 1403G. Sayed Qutub continued: The barrier of the city of Iron Gate is situated along with the Samarqand-India highways... and it is probably the same barrier that Zul-Qarnain built. This perception is historically not proven, since the barrier in question is most probably the fence surrounded the city of Tirmiz which is mentioned by a renowned historian Yaqut Al-Hamawi in his "Mu'jamul Buldan, and not the barrier which built by Zul-Qarnain as determined by Sayed Qutub.

I would not endeavor here to determine precisely the location of the Barrier built by Zul-Qarnain but I rather firmly stand on that which Allah has foretold us and the Prophet (may peace be upon him) has prophesied. Only those authorities give information that the Barrier of Gog and Magog will remain at the end of this world and they will appear from the barrier at the approach the Last Hour. Prophet of Allah has foretold a clear picture about this barrier under which Gog and Magog people have been trapped. They would dig the barrier everyday. Once it

became very close to being a hole, the workers on duty will give instruction to stop the work, giving a green signal for, to be dug out the next morning. But, Allah will restore the barrier to its original position. They will resume another day, endeavoring to make another hole, but they will fail, so on.. until the appointed time is over and Allah will grant power and will to them to make a hole and they will come out over all the people drinking the abundance of water, and people will run away from them. *(This story also related by Tirmuzi and Ibn Majah, and Hakim in a sound hadith).* In a hadith related by Bukhari and Muslim as Prophet (may peace be upon him) saying that a small portion of the said barrier had been opened by Gog and Magog and our Prophet had shown himself as feared.

Sayed Qutub said: The promise of Allah that making a hole in the barrier is already over. The Gog and Magog people have already appeared. Those known as Tartars and appeared on the 7th Hijra century. They have destroyed all the Islamic countries and lived as the most dangerous terrorists ever found in the world. Among them, Tartars; some of extremists know as Turks, a nation that was not able to count them exactly, who are attacking chauvinistic ways like those of Gog and Magog. Imam Qurtubi was a contemporary scholar who was lived during the era of these Tartars, who heard much evidence about their extremism and terrorism, then he guessed that of Gog and Magog. However, the fact is that the appearance of Gog and Magog has not yet happened so far, and will take place only as a major sign of when the Last hour would be established. This will happen after the descent of Jesus Christ, who would supplicate Allah to seek His help to destroy them and Allah would eliminate them and would throw them to the sea.



Greater Sign - 005
Occultations in Three Places

Occultations in three place will take place while the Last Hour is established. There are authentic hadith confirming the occurrence of these Occultations as one in the east, one in the west and one in Arabian Peninsula. Prophet (may peace be upon him) said:

عن حذيفة بن أسيد الغفاري قال: اطّلع النبي ﷺ علينا ونحن نتذاكر فقال: ما تذاكرون؟ قالوا: نذكر الساعة قال: «**إنها لن تقوم حتى ترون قبلها عشر آيات** فذكر الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول عيسى ابن مريم عليه السلام ويأجوج ومأجوج وثلاثة خسوف خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب وآخر نار تخرج من اليمن تطرد الناس إلى **محشرهم**» رواه مسلم ، كتاب الفتن وأشراط الساعة ، (٢٧/١٨ مع شرح النووي) .

Huthaifa bin Usaid reported: Allah's Messenger (may peace be upon him) came to us suddenly as we were (busy in a discussion). He said: What do you discuss? They (the Companions) said: We are discussing the Last Hour. Thereupon he said: It will not come until you see (before the Last Hour) ten signs. He mentioned the smoke, the antichrist, the beast, the rising of the sun from the west, the descent of Jesus, son of Mary (may peace be upon him), Gog and Magog, and Occultations in three places: one in the east, one in the west and one in Arabia, at the end of which, fire will bum forth from the Yemen, and drive people to the place of their assembly. *(Related by Muslim).*

The Prophet (may peace be upon him) said:

عن أم سلمة قالت: سمعتُ رسول الله ﷺ يقول: «**سيكون بعدي خسف بالمشرق وخسف بالمغرب وخسف في جزيرة العرب**» فقلتُ: يا رسول الله! أيخسف بالأرض وفيها الصالحون؟ قال: «**نعم إذا أكثر أهلها الخبث**» - (رواه الطبراني في الأوسط - والحديث ضعيف .

Umm Salama reported: I heard the Messenger of Allah (may peace be upon him) saying: After my (death) there will be a occultation in the east and an occultation in the west and one occultation in the Arabian peninsula. I said: O Allah's Messenger! would the occultations take place on the earth despite that have pious people therein? He said: Yes, when the evil people of the earth increase. *(Related by Tabrani).*

Have these Occultations happened anywhere out of these three places? The answer is that they have not yet taken place as one of the major signs of the Last Hour. Some commentators such as Sharif Al-Barzangi suggest that they have already happened. But in fact they have not, despite several Occultations taking place in different places of the world which are considered minor signs of the Last Hour. As far as these three major Occultations are concerned, their consequences are far reaching in the world from the east, west and Arabian Peninsula respectively, and which take place only when the excessive evil doers fill the earth. Allah is All-Aware.



Greater Sign - 006
Demolishing of Holy Ka'ba by an Abyssinian having two small shanks

One of the major signs of the Last Hour is demolishing of holy Ka'ba by an Abyssinian having two small shanks.

NAME AND CHARACTER:

The Prophet (may peace be upon him) has precisely given the details of the destroyer of the holy Ka'ba as "Dhus-Suwaiqatain" which literally means one with two thin legs, a black person with balding hair.

عن ابن عباس ﷺ قال: سمعتُ رسول الله ﷺ يقول: «كأني به أسود أفحج يقلعها حجراً حجراً – يعني الكعبة» – رواه البخاري في الحج ، باب هدم الكعبة (٢/٥٩ – مع الفتح) ،

Narrated Ibn 'Abbas: The Prophet (may peace be upon him) said: "As if I were looking at him, a black person with thin legs plucking the stones of the Ka'ba one after another. *(Related by Al-Bukhari).*

WHEN WOULD HE DEMOLISH THE HOLY K'ABA:

The demolishing of holy K'aba will occur at the approach of the Last Hour.

عن أبي هريرة ﷺ عن النبي ﷺ أنه قال: «**يخرب الكعبة ذو السويقتين من الحبشة**» – رواه البخاري في الحج ، باب هدم الكعبة (٢/٥٩ – مع الفتح) ومسلم في الفتن وأشراط الساعة باب لا تقوم الساعة حتى يمر الرجل بقبره الرجل فيتمنى أن يكون مكان الميت من البلاء برقم (٢٩٠٩) والنسائي في الحج باب بناء الكعبة (٥/٢١٦)

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: An Abyssinian having two small shanks will destroy the House of Allah, the Exalted and Glorious. *(Related by Bukhari, Muslim and Nasaie).*

Some commentators have suggested that this Abyssinian having two small shanks means either Christians or the polytheists of Abyssinia. Meantime, Muslims scholars are in disagreement about the exact time that when this great demolishing will take place. Some of them believe that this will occur during the descent of the Jesus, while others suggest that even after the destruction of Gog and Magog, people will perform Hajj and Umrah at the Holy House of Allah.

عن أبي سعيد الخدري ﷺ: عن النبي ﷺ قال: «**ليحجن البيت وليعتمرن بعد خروج يأجوج ومأجوج**» – رواه البخاري في الحج (٢/٥٨ – مع الفتح)

Abu Saieed Al-Khudri reported: The Prophet (may peace be upon him) said: The people will continue performing the Hajj and Umra at the Ka'ba even after the appearance of Gog and Magog. *(Related by Bukhari).*

عن شعبة ﷺ: عن النبي ﷺ قال: «**لا تقوم الساعة حتى لا يحج البيت**» – رواه البخاري في الحج (٢/٥٨ – مع الفتح)

Narrated Shuba extra: The Hour (Day of Judgment) will not be established until the Hajj (to the Ka'ba) is abandoned. *(Related by Bukhari).*

Even after the descent of Jesus, there will be Muslim worshippers, and the Islamic Shariah, because Jesus himself will participate in a congregational prayer immediately after he descends to the earth, while he performs Hajj, and leads a decisive holy battle (JIHAD) against the unbelievers.

عن حنظلة الأسلمي قال: سمعتُ أبا هريرة ﷺ يُحدّثُ عن النبي ﷺ قال: «والذي نفسي بيده! لَيُهِلّنّ ابنُ مريم بفجّ الرَّوْحاء حاجاً أو مُعتمراً أو ليثنيّهُما » - رواه مسلم ، كتاب الحج ، باب جواز التمتع في الحج والقران ، (٨/٢٣٤ - مع شرح النووي) .

Hanzala Al-Aslami reported: I heard Abu Huraira narrating from Allah's Apostle (may peace be upon him) who said: By Him in Whose Hand is my life, Ibn Maryam (Jesus Christ) will certainly invoke the name of Allah for Hajj or for Umrah, or for both ,(simultaneously combined) in the valley of Rauha. *(Related by Muslim).*

Al-Ra

Madinah Al-Munawwarah on the way to Holy Makkah. This Hadith bears testimony to the fact that the Jesus Christ will come into the world before the Doomsday and he will perform either Hajj or Umrah or both in the capacity of a Qiran and will pass through the valley of Rauha. This will take place after Jesus kills the Antichrist.

However, the Holy Ka'ba will be demolished after the death of Jesus son of Mary (may peace be upon him), and then Allah will

send a cold wind from the side of Syria (Sham) so that no one survives upon the earth even having a speck of good in him or faith in him but he will die; so much so that even if some of amongst you were to enter the innermost part of the mountain, this wind would reach that place also and that would cause their deaths. After these incidents, they will demolish the holy Ka'ba and no one will be able to perform Hajj or Umra there forever, because of non-availability of any single Muslim who is calling or pronouncing the name of Allah.

It is an important fact that people frequently ask the question with little astonishment: how could a single Abyssinian man be able to demolish the holy Ka'ba since Allah has already preserved its sanctity and protected it from any trespassers' aggression. Allah said in His holy Quran:

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللهِ يَكْفُرُونَ ﴿٦٧﴾﴾ سورة العنكبوت (٢٩) / الآية ٦٧

Do they not then see that We have made a Sanctuary secure, and that men are being snatched away from all around them? Then, do they believe in that which is vain, and reject the Grace of Allah? *(Holy Quran 29:67).*

If they want evidences of their folly in the phenomenal world itself, they will see sacred Sanctuaries where Allah's Truth abides safely in the midst of the Deluge of broken hopes, disappointed ambitions and unfulfilled plans in the world around. The immediate reference is to the Sanctuary of Holy Makkah

and the gradual progress of Islam in the districts surrounding the Quraish in the midst of the trying Makkan period. But the general application holds good for all times and places.

Also Allah the Exalted and Glorious stated:

﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾﴾ سورة الحج (٢٢) / الآية ٢٥

As to those who have rejected (Allah), and would keep back (men) from the Way of Allah, and the from the Sacred Mosque, which We have made (open) to (all) men - Equal is the dweller there and the visitor from the country - And any whose purpose there is profanity wrongfully them will We cause to taste of a most grievous chastisement. *(Holy Quran 22:25).*

Moreover, Allah has explained in the holy Quran in *Surat Al-Fil, Chapter 105*, which refers to an event that happened in the year of the birth of our holy Prophet (may peace be upon him), about 570 A.D., Yaman was then under the rule of the Abyssinians (Christians), who had driven out the Jewish Himyar rulers. Abraha Ashram was the Abyssinian governor or viceroy. Intoxicated with power and fired by religious fanaticism, he led a big expedition against Holy Makkah, intending to destroy the holy Ka'ba. He had an elephant or elephants in his train. But his sacrilegious intentions were defeated by a miracle. No defense

was offered by the custodians of the Holy Ka'ba as the army was too strong for them. But a shower of stones, thrown by flocks of birds, destroyed the invading army almost to a man.

From the aforesaid verses of the holy Quran and the story of Abraha, God had already secured the sanctuary of the holy Ka'ba and preserved it from being attacked it. Of the above mentioned incidents there were no any Muslim custodians available for the defense of holy Ka'ba once it was attacked by Christians and polytheists. So how could it possible if they attack again the holy House of Allah since it is the only Qibla of all Muslims around the world and their house of pilgrimage that is the fifth pillars of Islam, in addition to the fact that their custodians are true Muslims?

The answer is very simple, as related by Imam Ibn Hajar: The foretold demolition in question would occur only at the end of this world, being its one of major portents, so that no any single Muslim would remain in earth who would proclaim the most beautiful name of Allah, as our Prophet (may peace be upon him) stated:

عن أنس أن رسول الله ﷺ قال : «**لا تقوم الساعة حتى لا يقال في الأرض: الله الله**» - وفي رواية : «**لا تقوم الساعة على أحد يقول: الله الله**» - رواه مسلم في الإيمان ، باب ذهاب الإيمان آخر الزمان والترمذي في الفتن)

It is narrated on the authority of Anas that the Messenger of Allah (may peace be upon him) said: The Hour (Resurrection) will not be established as long as it is not said in the earth: Allah Allah. In another version: Anas reported: The Hour

(Resurrection) will not come upon anyone as long as he supplicates Allah Allah. *(Related by Muslim and Tirmizi).*

What this means is that it is God's consciousness that endows human life with a meaning and thus makes it worth living. Human life is not a mere pastime in the world. It has a definition before it, and this determines the nature of its struggle. The whole cosmos with all its wide and varied phenomena bears testimony to the fact that it is not mere accident, but the result of Planned Will. As long as one is not in spiritual accord with that will, there can be no harmony in the life of a man. The consciousness of this Planned Will is the basic need of human beings, because without this consciousness, all those values which sustain social and moral life, e.g. justice, selflessness, inner piety, love for humanity, will cease to exist. Without belief in God, human life would be directed only by expediency and material interests. All noble values of life and all higher strivings would suffer extinction and man would become a veritable beast. It is at this stage that the human race would be doomed to destruction because when the salt loses its savour, it is no use to preserve it any more. It must be thrown as a mere waste in the street.

Saied bin Sam'an narrated in a hadith related by Imam Ahmed that after the demolition of the holy Ka'ba by an Abyssinian called Dhus-Siwaiqatain - the holy Ka'ba will not be renovated or repaired anymore. Before this incident takes place in approaching the Last Hour, there will have been several skirmishes therein, including the battle of Syrian during the caliphate of Yazid bin Mua'wiya, the skirmish of Karamathians, a sect of extremist Shi'ites based in Iraq during the third century of

Hijrah that killed many innocent Muslim worshippers who were circumambulating around the holy Ka'aba, and removed Hajar Al-Aswad (Black Stone) taking it to their homeland, only returning it to its place after several years passed within their custody. They also attempted several attacks toward the Holy Ka'aba. These incidents indicate that those attempts to demolish holy Ka'aba were carried out by the hands of Muslims not by the enemies of Islam amongst Christians and polytheists. However, the holy Ka'aba is safe until the end of the world, God Willing.



Greater Sign - 007
The Smoke

The appearance of the Smoke is one of the major portents of the Last Hour. This noxious cloud of the smoke will spread all over the world. True believers may feel from this smoke the sensation of a common cold or catarrh, while it will reach at each and every nook and corner of Unbelievers and hypocrites; resulting in their demise by suffocation and asphyxia.

The Quran and the Sunnah have confirmed this sign as a major event.

A. PROOFS FROM THE QURAN:

Allah the Exalted and Glorious stated in the holy Quran:

﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ۝١٠ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ۝١١ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝١٢ أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ۝١٣ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ۝١٤ إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلاً إِنَّكُمْ عَائِدُونَ ۝١٥ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ ۝١٦﴾ سورة الدخان (٤٤) / الآية ١٠-١٦

Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible. Enveloping the people: This will be Chastisement grievous. (They will say:)

"Our Lord! Remove the Chastisement from us, for we do really believe!" How should they have the Reminder. Seeing that a Messenger explaining things clearly has (already) come to them, - Yet they turn away from him and say: "Tutored (By others), a man possessed!" We shall indeed remove the Chastisement for a while, (But) truly ye will revert (to your ways). The day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution! *(Holy Quran 44:10-16)*

What is meant by this smoke? Has it already happened? Or does it expected to appear at the end of the world? There are many scholarly opinions. The first famous opinion that the "smoke" or "mist" is interpreted on good authority to refer to a severe famine in Makkah, in which men were so pinched with hunger that they saw mist before their eyes when they looked at the sky. Ibn Kathir in his book *Tarikh* (History) mentions two famines in Holy Makkah, one in the 8th year of the Mission, say the fourth year before the Hijra, and another about the 8th year after the Hijra. But as both of these famines lasted as many as seven years, the dates are to be taken very roughly. It is even possible that the two famines were continuous, of varying severity from year to year. Bukhari mentions only the post-Hijrah famine, which was apparently so severe that men began to eat bones and carrion. Abu Sufyan (about 8. A.H.) approached the holy Prophet (may peace be upon him) to intercede and pray for the cessation of the famine, as the Pagans attributed it to the curse of the Prophet. Abdullah bin Masud and many more scholars support this view.

عن مسروق قال: كنا عند عبد الله جلوساً وهو مضطجع بيننا فأتاه رجل فقال: يا أبا عبد الرحمن! إن قاصاً عند أبواب كندة يقص ويزعم أن آية الدخان تجيء فتأخذ بأنفاس الكفار ويأخذ المؤمنين منه كهيئة الزكام فقال عبد الله وجلس وهو غضبان: يا أيها الناس! اتقوا الله من علم منكم شيئاً فليقل بما يعلم ومن لم يعلم فليقل الله أعلم فإنه أعلم لأحدكم أن يقول لما لا يعلم الله أعلم فإن الله عز وجل قال لنبيه ﷺ : ﴿قُلْ مَا أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ﴾ إن رسول الله ﷺ لما رأى من الناس إدباراً فقال: اللهم! سبع كسبع يوسف قال فأخذتهم سنة حصّت كل شيء حتى أكلوا الجلود والميتة من الجوع وينظر إلى السماء أحدهم فيرى كهيئة الدخان فاتاه أبو سفيان فقال: يا محمد! إنك جئت تأمر بطاعة الله وبصلة الرحم وإن قومك قد هلكوا فادعو الله لهم قال الله عز وجل : ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلاً إِنَّكُمْ عَائِدُونَ﴾ قال: أفيكشف عذاب الآخرة؟ ﴿يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ﴾ فالبطشة يوم بدر وقد مضت آية الدخان والبطشة واللزام وآية الروم . رواه البخاري كتاب التفسير ، باب ﴿فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ﴾ (٨/٥٧١ - مع الفتح) وصحيح مسلم ، كتب صفة القيامة والجنة والنار ، باب الدخان (١٧/١٤٣ - مع شرح النووي) .

Masruq reported: We were sitting in the company of Abdullah and he was lying on the bed when a man came and said: Abu Abdel Rahman, a story - teller at the gates of Kinda says that there is a verse (of the holy Quran) which deals with the "Smoke", relating and claiming, that it holds the breath of the

infidels and would inflict the believers with cold. Thereupon Abdullah got up and said in anger: O people!, fear Allah and say only that which one knows amongst you and do not say which he does not know . He should simply say: Allah has the best knowledge for He has the best knowledge amongst all of you. It does not behoove him to say that which he does not know, Allah has the best knowledge of it. Verily Allah, the Exalted and Glorious, ordered to His Prophet (may peace be upon him) to state: **"I do not ask from you any remuneration and I am not the one to put you in trouble"**, and when Allah's Messenger (may peace be upon him) saw people turning back (from religion) he said: O Allah! Afflict them with seven famines as was done in the case of (prophet) Yousuf, so they were afflicted with famine by which they were forced to eat everything until they were obliged to eat the hides and the dead bodies because of hunger; and every one of them looked towards the sky and found something resembling the form of smoke. And Abu Sufyan came and said: Muhammad, you have come to command us to obey Allah and cement the ties of blood - relation; whereas your people are undone; supplicate Allah for them. Thereupon Allah, the Exalted and Glorious, said: **"What for the day when there would be clear smoke from the sky which would envelop people and that would be grievous torment" up to the words: "You are going to return to (evil)"**. (If this verse implied the torment of the next life) could the chastisement of the next (life), be averted (as the Quran states): **"On the day when We seize (them) with the most violent seizing; surely We shall exact retribution"** *(Holy Quran 54:16)*? The seizing (in the Hadith) implies the day of Badr, and as far as the sign of smoke, the seizing, the

inevitability, and signs of Rome are concerned, they have become things of the past now. *(Related by Bukhari and Muslim).*

In another version related by Muslim: Masruq reported that there came to Abdullah a man and who said: I have left behind in the mosque a man who explains the Quran according to his personal discretion and he explained this verse: **«So wait for the day when the Heaven brings a clear smoke»** He says that a smoke will come to the people on the Day of Resurrection and it will withhold breath and they would be inflicted with cold. Abdullah said: He who has knowledge would say something and he who has no knowledge should simply say: Allah is best aware. This reflects the understanding of one who should say about that which he does not know that it is Allah who knows best. The fact is that when Quraish disobeyed Allah's Apostle (may peace be upon him) he supplicated Allah that they should be afflicted with famine and starvation as was done in case of (prophet) Yousuf. And they were so hard pressed that one would see the sky and he would see between him and the sky something like smoke and they were so hard pressed that they began to eat the bones and a man came to Allah's Apostle (may peace be upon him) and said: Allah's Messenger, seek forgiveness for the tribe of Mudar for (its people) have been undone. The Messenger (may peace be upon him) said: For Mudar? You are overbold, but he supplicated Allah for them. It was upon this that this verse was revealed: **«We shall remove the chastisement a little, but they will surely return to evil»** *(Holy Quran 54:15).* He (the narrator) said: There was a downpour of rain upon them. When there was some relief for them, they returned to the same position as they had been before, and Allah, the Exalted and Glorious, revealed this verse:

«So wait for the day when the heaven brings a clear smoke enveloping people. This is a grievous torment on the day when We seize them with the most violent seizing; surely, We shall exact retribution». And this (seizing) implied the Battle of Badr.

عن عبد الله بن مسعود ﷺ قال: «خمس قد مضين: الدخان ، واللزام ، والروم ، والبطشة ، والقمر » – رواه البخاري ، كتاب التفسير ، باب ﴿فارتقب يوم تأتي السماء بدخان مبين﴾ (٨/٥٧١ – مع الفتح) وصحيح مسلم كتاب صفة يوم القيامة والجنة والنار، باب الدخان (١٧/١٤٣ – مع شرح النووي) .

Abdullah said that five signs have (become things) of the past (and have proved the truth of the Holy Prophet): (Enveloping) by the smoke, inevitability (punishment to the Makkans of Badr), (the victory of) Rome, the (violent) seizing (of the Makkans of Badr), and (the splitting up of) the Moon. *(Related by Bukhari and Muslim).*

From the statement of Abdullah bin Mas'ud who has criticized that person in question saying that he was mistaken as to who took smoke to be a sign of the future, as far as the smoke (in the Quran) is concerned, it would be a sort of torment in the next life. And as far as the inevitable (LIZAMAN) is concerned, it has a pointed reference to this verse of the Quran: **«Say: My Lord would not care for you , were not it for your prayer. Now, indeed, you have belied. So the punishment would inevitably come».** *(Holy Quran xxv:77).* This verse also refers to the punishment of the next life. The use of the word LIZAMAN in the Hadith has a pointed reference to the battle of Badr. And so far as the third sign goes, i.e. the victory of the Romans, the Makkans had also seen its clear sign that what the Quran said

came out to be perfectly true, although there was at the time of the revelation of this verse not even the remote chances of victory of the Romans over the Persians, who, at the time of this prophecy, had overrun the whole of the Roman Empire and were almost knocking at the gates of Constantinople. It is interesting to note the words of the famous historian Edward Gibbon: "While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Makkah, inviting him to acknowledge Muhammad as the Apostle of God. He rejected the invitation and tore the epistle. It is thus explained by the Arabian prophet, that God will tear the Kingdom and reject "the supplications of Chosroes". Placed on the verge of the two great empires of the East, Muhammad observed with secret joy the progress of their mutual destruction, and in the midst of the Persian triumphs, he ventured to foretell that, before years should elapse, victory would again return to the banners of the Romans. At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment since the twelve years of Aerachius announced the approaching end of the empire *(The History of the Decline and Fall of Roman Empire, London, John Murray, 1854, Vol. v, pp. 395-96)*.

However, according to the aforesaid viewpoint, the smoke mentioned in the above Quranic verse has already enveloped the people of Quraish. Ibn Masud, Mujahid, Abul 'Aaliya, Atiya Al-'Oufi, Nakha'ie, and Dhahhak are of this opinion and Imam Ibn Jarir Al-Tabari has seconded this view.

The second scholarly view is that the proposed smoke has not yet happened, but its appearance is expected and anticipated in the

end of the Last Hour. Calip
Khudri and some senior Companions as well as some later great scholars like Hasan Basari and Ibn Kathir strongly argue this view. Ibn 'Abbas is the great authority in scholarly views and the great spokesman for the Quranic interpretations. They give the following authentic Hadiths to strengthen their argument.

1. The Prophet (may peace be upon him) said:

عن حذيفة بن أسيد الغفاري قال: اطّلع النبي ﷺ علينا ونحن نتذاكر فقال: ما تذاكرون؟ قلنا: نذكر الساعة قال: «**إنها لن تقوم حتى ترون قبلها عشر أيات** فذكر **الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول عيسى ابن مريم عليه السلام ويأجوج ومأجوج وثلاثة خسوف خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب وآخر نار تخرج من اليمن تطرد الناس إلى محشرهم**» رواه مسلم، كتاب الفتن وأشراط الساعة، (٢٧/١٨ مع شرح النووي وأبوداود في الملاحم باب أمارات الساعة والترمذي في الفتن باب ما جاء في الخسف).

Huthaifa bin Usaid reported: Allah's Messenger (may peace be upon him) came to us suddenly as we were (busy in a discussion). He said: What do you discuss? They (the Companions) said: We are discussing the Last Hour. Thereupon he said: It will not come until you see (before the Last Hour) ten signs. He mentioned the smoke, the antichrist, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (may peace be upon him), Gog and Magog, and Occultations in three places which will take place: One in the east, one in the west and one in Arabia at the end of which fire will burn forth the Yemen, and drive people to the place of their assembly. *(Related by Muslim, Abu Dawud and Timizi).*

2. Narrated Abdullah bin Umar: 'Umar set out along with the Prophet (may peace be upon him) with a group of people to Ibn Sayyad till they saw him playing with the boys near the hillocks of Bani Maghala. Ibn Sayyad at that time was nearing his puberty and did not notice (us) until the Prophet (may peace be upon him) stroked him with his hand and said to him, "Do you testify that I am Allah's Messenger." Ibn Sayyad looked at him and said, "I testify that you are the Messenger of illiterates," The Ibn Sayyad asked the Prophet (may peace be upon him), "Do you testify that I am Allah's Messenger?" The Prophet (may peace be upon him) refuted it and said, "I believe in Allah and His Messenger" Then he said (to Ibn Sayyad), "What do you think?" Ibn Sayyad answered, "True people and liars visit me." The Prophet (may peace be upon him) said, "You have been confused as to this matter." Then the Prophet (may peace be upon him) said to him, "I have kept something (in my mind) for you, (can you tell me that?)" Ibn Sayyad said, "It is *Ad-Dukh* (the smoke). The prophet (may peace be upon him) said, "Let you be in ignominy. You cannot cross your limits." On that, 'Umar said, "O Allah's Messenger! Allow me to chop his head off." The Prophet (may peace be upon him) said, "If he is he (i.e. Antichrist), then you cannot overpower him, and if he is not, then there is no use in murdering him." (Ibn 'Umar – the narrator – added): Later on, Allah's Messenger (may peace be upon him) once again went along with Ubai bin Ka'b to the date palm trees (garden) where Ibn Sayyad was staying. The Prophet (may peace be upon him) wanted to hear something from Ibn Sayyad before Ibn Sayyad could see him, and the Prophet (may peace be upon him) saw him lying covered with a sheet from whence his murmurs were heard. Ibn Sayyad's mother saw Allah's

Messenger (may peace be upon him) while he was hiding himself behind the trunks of the date-palm trees. She addressed Ibn Sayyad, "O SAF! (as that was the name of Ibn Sayyad) Here is Muhammad." With that, Ibn Sayyad got up. The Prophet (may peace be upon him) said, "Had this woman left him (Had she not disturbed him), then Ibn Sayyad would have revealed the reality of his case." *(Related by Al-Bukhari and Muslims).*

The Holy Prophet (may peace be upon him), in order to explode this myth and show the hollowness of this claim and to bring before the people his real nature and that of his claim of prophethood, asked him to reveal what the Holy Prophet (may peace be upon him) had in his mind. He had at that the verse pertaining to Dukhan (smoke) in his mind. **«So, wait for the day when the heaven brings a clear smoke, O Muhammad! (may peace be upon him)»** *(Holy Quran 44:10). Yet* with all his skill and knowledge and the art of sorcery, he DID not even know the one complete word "Dukhan". He just guessed imperfectly for he mentioned part of the word, *i.e. Dukh.*

This Hadith is a proof that Ibn Sayyad, the doubtful antichrist and soothsayer was predicting the smoke as an expected event. He was a Jew resident at Madinah, and this incident was occurred only after the Hijrah of the Prophet (may peace be upon him) to Madinah. Moreover, the authentic Hadiths are also prove that this smoke is one of the great signs of the Last Hour.

Imam Nawawi strongly commended this view. *(Refer Sharah Muslim vol.18 (pp. 27&28).*

The third scholarly opinion that the aforementioned two smokes are two separate incident of which, one has already happened during the beginning of the Islamic Propagation period at Holy Makkah. However, that was a miracle due to the supplication of the Prophet Muhammad (may peace be upon him) to dread the

Quraish infidels, and it was reported in the Hadith the fact that this form of smoke is not necessarily a pointed reference to the actual smoke which will happen at the end of the world, and envelope all mankind and that will spread all over the space between the heaven and the earth. Imam Qurtubi wrote in his Tazkira: "Imam Mujahid quoted as Ibn Masud as saying: These are two separate smokes of which one has already happened, and the other will spread throughout the space between the heaven and the earth, causing a true believer to feel it as cold while infidel will suffer a great suffocation from this smoke. Frankly speaking, these three opinions are correct according to their evidences from the Quran and Sunnah. However, these two kind of smokes are separate stories and are authentic, and we must believe them as true and correct incidents.

B. PROOFS FROM THE HADITH:

There are many authentic Hadith that have been reported to prove that the great smoke will envelope the earth at the end of approaching the Last Hour. The Prophet (may peace be upon him) said:

عن حذيفة بن أسيد الغفاري قال: اطّلع النبي ﷺ علينا ونحن نتذاكر فقال: ما تذاكرون؟ قلنا: نذكر الساعة قال: «**إنها لن تقوم حتى ترون قبلها عشر آيات** فذكر **الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول عيسى ابن مريم عليه السلام ويأجوج ومأجوج وثلاثة خسوف خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب وآخر نار تخرج من اليمن تطرد الناس إلى محشرهم**» رواه مسلم، كتاب الفتن وأشراط الساعة، (١٨/٢٧ مع شرح النووي وأبوداود في الملاحم باب أمارات الساعة والترمذي في الفتن باب ما جاء في الخسف).

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عن أبي هريرة أن رسول الله ﷺ قال: «بادروا بالأعمال ستاً الدجال والدخان ودابة الأرض وطلوع الشمس من مغربها وأمر العامة وخويصة أحدكم» رواه مسلم ، كتاب الفتن وأشراط الساعة ، باب في بقية من أحاديث الدجال (١٨/٨٧ مع شرح النووي)

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: Hasten in performing these good deeds (before these) six things (happen): (the appearance) of the antichrist, the smoke, the beast of the earth, the rising of the sun from the west, the general turmoil (leading to large - scale massacre), and the death of masses and individuals. *(Related by Muslim).*



Greater Sign - 008

The Rising of the Sun from the West

The natural course of the sun is to rise from the east and to set in the west. The mystery of the course of the sun is a great power from Allah the Exalted and Glorious which is one of the most great portents of the Last Hour. The sun provides light, and serves man during the period of the day. The sun marks the seasons, and is the source of heat and energy and physical life for the whole solar system. The sun operates according to fixed laws, and it will continue to do so, not for ever, but for the period appointed for its duration by Allah. The biggest factor affecting us in the external physical world is the light, heat, and perhaps electric or magnetic energy of the sun. The sun is the source of all the light, heat, and energy, and indeed the source and support of all physical life that we know. It is the greatest factor, yet the one most remote from us in our solar system. Yet the sources of our inner spiritual life will be greater and more lasting, for they will survive it. The sun as the center of our solar system also stands as a symbol of the present order of things. The physical forces, as defined in Newton's laws of Matter and Attraction, will also break up with the break up of the sun. The reverse running course of the sun, in that it will rise from the west, is confirmed by the holy Quran and the Sunnah.

PROOFS FROM THE HOLY QURAN:

Allah the Exalted and Glorious said:

﴿هَلْ يَنْظُرُونَ إِلاَّ أَنْ تَأْتِيَهُمُ الْمَلاَئِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لاَ يَنْفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ

قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٨﴾ (سورة الأنعام (٦) / الآية ١٥٨)

Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the Signs of thy Lord! The day that certain of the Signs of the Lord do come, no good will it do to a soul to believe then, if it believed not before nor earned righteousness through its Faith. say: "wait ye: we too are waiting". *(Holy Quran 6:158).*

There are several authentic Hadiths confirmed that amongst the certain Manifest Signs mentioned in the above verse is rising of the sun from the west. The majority of the commentators of the holy Quran, such as Tabari, Ibn Kathir, and Qurtubi, are of this opinion. Imam Tabari commented after a detailed explanation of other views that the most reliable view is that the Prophet (may peace be upon him) had said in this regard: The day that certain of the signs of the Lord do come includes rising of the sun from the west. *(Refer Tafsir Tabari vol.viii, page 103).*

PROOFS FROM THE SUNNAH:

Many authentic Hadiths are reported on this topic, proving the fact that the sun will rise from the west when approaching the Last Hour. Her are some Hadiths quoted from the ready reference:

عن أبي هريرة ﷺ أن رسول الله ﷺ قال: «لا تقوم الساعة حتى تطلع الشمس من مغربها فإذا طلعت فرآها الناس آمنوا أجمعون فذاك حين لا ينفع نفساً إيمانها لم

تكن آمنت من قبل أو كسبت في إيمانها خيراً» رواه البخاري ، كتاب الرقاق (٣٥٢/١١ مع الفتح ، ومسلم كتاب الإيمان باب الزمن الذي لا يقبل فيه الإيمان (١٩٤/٢ – مع شرح النووي)

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: The (Last) Hour shall not come till the sun rises from the place of its setting. And on the day when it rises from the place of its setting, even if all the people together affirmed their faith, it would not be of any value to one who did not believe previously, and has derived no good out of his belief. *(Related by Bukhari and Muslim).*

The real basis of faith is that man believes in the Unseen Realities on the authority of the Apostle of Allah (may peace be upon him). But when the Lord manifests such startling and visible signs which herald the approach of the Last Hour, and by which the veil of the Unseen is rent asunder, then the belief becomes meaningless. The rising of the sun in the west will be a great disturbance in the course of Nature and will shake the mind of every man and awaken him to see for himself the Great Power of Lord. At this stage, the belief in the unseen will lose its import. The Prophet (may peace be upon him) said:

عن أبي هريرة أن رسول الله ﷺ قال: «لاتقوم الساعة حتى تقتتل فئتان عظيمتان يكون بينهما مقتلة عظيمة، دعوتهما واحدة، وحتى يبعث دجالون كذابون قريب من ثلاثين، كلهم يزعم أنه رسول الله، وحتى يقبض العلم وتكثر الزلازل ويتقارب الزمان وتظهر الفتن ويكثر الهرج وهو القتل، وحتى يكثر فيكم المال فيفيض حتى يهم رب المال من يقبل صدقته، وحتى يعرضه عليه: لا أرب لي به،

وحتى يتطاول الناس في البنيان، وحتى يمر الرجل بقبر الرجل فيقول: يا ليتني مكانه، وحتى تطلع الشمس من مغربها فإذا طلعت ورآها الناس يعني آمنوا أجمعون ، فذلك – ﴿حِينَ لاَ يَنفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً﴾ – ولتقومن الساعة وقد نشر الرجلان ثوبهما بينهما فلا يتبايعانه ولايطويانه ، ولتقومن الساعة وقد انصرف الرجل بلبن لقحته فلايطعمه ، ولتقومن الساعة وهو يليط حوضه فلا يسقي فيه ، ولتقومن الساعة وقد رفع أكلته إلى فيه فلا يطعمها» (رواه البخاري ١٣/٨١-٨٢ مع الفتح في الفتن باب خروج النار وغيره من الأبواب).

Narrated Abu Huraira: Allah's Apostle (may peace be upon him) said, "The Hour will not be established (1) until two big groups fight each other, whereupon there will be a great number of casualties on both sides, and they will be following one and the same religious doctrine, (2) until about thirty Dajjals (liars) appear, and each one of them claims that he is Allah's Apostle, (3) until the religious knowledge is taken away (by the death of Religious scholars); (4) earthquakes will increase in number; (5) time will pass quickly; (6) afflictions will appear; (7) Al-Harj, (i.e. killing) will increase; (8) wealth will be in abundance – so abundant that a wealthy person will worry lest no body should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it; (9) until the people compete with one another in constructing high buildings; (10) until a man when passing by a grave of someone will say, "Would that I were in his place", (11) and until the sun rises from the West. So when the sun rises and the people see it (rising from the West), they will all believe (embrace Islam), but that will be the time when: (As Allah said),

'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith. (Holy *Quran: 6:158).* And the Hour will be established when two men spread a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk will not be able to drink it; and the Hour will be established when a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it." *(Related by Bukhari)*

عن أبي هريرة أن رسول الله ﷺ قال: «**بادروا بالأعمال ستاً الدجال والدخان ودابة الأرض وطلوع الشمس من مغربها وأمر العامة وخويصة أحدكم**» رواه مسلم ، كتاب الفتن وأشراط الساعة ، باب في بقية من أحاديث الدجال (١٨/٨٧ مع شرح النووي)

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: Hasten in performing these good deeds (before these) six things (happen): (the appearance) of the antichrist, the smoke; the beast of the earth; the rising of the sun from the west; the general turmoil (leading to large - scale massacre); and the death of masses of individuals. *(Related by Muslim).*

عن حذيفة بن أسيد الغفاري قال: اطّلع النبي ﷺ علينا ونحن نتذاكر فقال: ما تذاكرون؟ قلنا: نذكر الساعة قال: «**إنها لن تقوم حتى ترون قبلها عشر أيات** فذكر **الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول عيسى ابن مريم عليه السلام ويأجوج ومأجوج وثلاثة خسوف خسف بالمشرق وخسف بالمغرب**

وخسف بجزيرة العرب وآخر نار تخرج من اليمن تطرد الناس إلى محشرهم» رواه مسلم ، كتاب الفتن وأشراط الساعة ، (١٨/٢٧ مع شرح النووي وأبوداود في الملاحم باب أمارات الساعة والترمذي في الفتن باب ما جاء في الخسف) .

Huthaifa bin Usaid reported: Allah's Messenger (may peace be upon him) came to us suddenly as we were (busy in a discussion). He said: What do you discuss? They (the Companions) said: We are discussing the Last Hour. Thereupon he said: It will not come until you see (before the Last Hour) ten signs. He mentioned the smoke, the antichrist, the beast, the rising of the sun from the west, the descent of Jesus, son of Mary (may peace be upon him), Gog and Magog, and Occultations in three places: one in the east, one in the west, and one in Arabia at the end of which, fire will bum forth from the Yemen, and drive people to the place of their assembly. *(Related by Muslim, Abu Dawud and Tirmizi).*

عن عبد الله بن عمرو قال: حفظتُ من رسول الله ﷺ حديثاً لم أنسه بعد سمعتُ رسول الله ﷺ يقول: «إن أول الآيات خروجاً طلوع الشمس من مغربها وخروج الدابة على الناس ضحى وايهما ما كانت قبل صاحبتها فالأخرى على إثرها قريباً» - رواه مسند أحمد (١١/١١٠-١١١) (ح ٦٨٨١) تحقيق أحمد شاكر ، وصحيح مسلم ، كتاب الفتن ، باب ذكر الدجال (١٨/٧٧-٧٨ - مع شرح النووي) .

Abdullah bin 'Amr reported: I memorized a Hadith from Allah's Messenger (may peace be upon him) and I did not forget it after I had heard Allah's Messenger (may peace be upon him) says: The first sign (out of the signs of the appearance of the antichrist) will be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon; and

whichever of the two happens first, the second one will follow immediately after that. *(Related by Imam Ahmad and Muslim)*

عن أبي ذر أن النبي ﷺ قال يوماً: «أتدرون أين تذهب الشمس؟ قالوا: الله ورسوله أعلم قال: إن هذه تجري حتى تنتهي إلى مستقرها تحت العرش فتخر ساجدة فلا تزال كذلك حتى يقال لها: إرتفعي إرجعي من حيث جئت فترجع فتصبح طالعة من مطلعها ثم تجري حتى تنتهي إلى مستقرها تحت العرش فتخر ساجدة ولا تزال كذلك حتى يقال لها: إرتفعي إرجعي من حيث جئت فتصبح طالعة من مطلعها ثم تجري لا يستنكر الناس منها شيئاً حتى تنتهي إلى مستقرها ذاك تحت العرش فيقال لها: إرتفعي أصبحي طالعة من مغربك فتصبح طالعة من مغربها . فقال رسول الله ﷺ : أتدرون متى ذاكم؟ ذاك حين ﴿لا ينفع نفساً إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً﴾ » رواه مسلم ، كتاب الفتن ، باب بيان الزمن الذي لا يقبل فيه الإيمان (٢/١٩٥ - ١٩٦ مع شرح النووي) ورواه البخاري مختصراً ، كتاب التفسير ، باب ﴿والشمس تجري لمستقر لها﴾ (٨/٥٤١ - مع الفتح) ، وكتاب التوحيد ، باب وكان عرشه على الماء وهو رب العرش العظيم (١٣/٤٠٤ - مع الفتح) .

It is narrated on the authority of Abu Zarr that the Messenger of Allah (may peace be upon him) one day said: Do you know where this sun goes? They replied: Allah and His Apostle know better. The Holy Prophet (may peace be upon him) said: Verily the sun glides till it reaches its resting place under the Throne, then it falls prostrate and remains there until it is directed: Rise up and go to the place where you came, and it goes back and continues emerging out from its rising place and then glides till it reaches its place of rest under the Throne and falls bowing and

remains in that state until it is asked: Rise up and return to the place whence you came, and it returns and emerges out from its rising place and then it glides (in such a normal way) that the people do not discern anything (unusual in it) till it reaches its resting place under the Throne. Then it will be said to it: Rise up and emerge out the place of your setting, and it will rise from the place of its setting. The Messenger of Allah (may peace be upon him) said: Do you know when that will happen? It will happen at the time when faith does not benefit one who has not previously believed or has derived no good from the faith. *(Related by Muslim, and partly related by Bukhari).*

وفي رواية عن أبي ذر سالتُ رسول الله ﷺ عن قول الله تعالى: ﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا﴾؟ قال: «مستقرها تحت العرش» رواه مسلم ، كتاب الفتن ، باب بيان الزمن الذي لا يقبل فيه الإيمان (٢/١٩٥ - ١٩٦ مع شرح النووي)

Abu Zarr reported: I asked the Messenger of Allah (may peace be upon him) about the words of Allah, the Exalted: **"The sun glides to its appointed resting place"** *(Holy Quran 36:38).* He replied: Its appointed resting place is under the Throne. *(Related by Muslim).*

These Hadiths are symbolic to the system of orderliness in Nature while exhibiting that the whole system of the universe, including the sun and the moon, runs its course according to the Planned Will of the Creator. The sun emerges out from its rising place as long as it is commanded to do as, and it will change its routine with the Order of the Lord. Prostration before the Throne implies its complete submission and surrender before the Power of the Almighty Creator. The Throne of Allah represents his

Infinite Power and his undisputed Command over everything. What it implies is that it is according to the dictation of the Lord that the sun runs its course. Allah the Exalted and Glorious stated in the holy Quran:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾﴾ سورة يس (٣٦) / الآية ٣٨

"And the sun runs unto a resting place, for him: that is the decree of (Him), the Exalted in Might, The All-Knowing". *(Holy Quran 36:38).*

This verse explains the meaning of the Hadith mentioned above: God in His perfect wisdom and knowledge has determined a fixed course of action for the heavenly bodies and these cannot deviate even for a fraction of a second from the path set for them.

DEADLINE TO ACCEPT FAITH AND REPENTANCE:

On the day when the sun rises from the place of its setting, even if all the people together were to affirm their faith, it would not be of any value to one who did not believe previously and derived no good out of his belief. Thereupon, likewise, Allah would not accept repentance of any evil doers. Due to the fact that the rising of the sun from the west is a tremendous portent of the Last Hour, all the creatures who see it will comprehend the truth and will be witness to the reality and veracity of the words of Allah and His signs. Unfortunately, the opportunity for them is too late to accept their conviction or corroboration. Again and again, were they given chances, and repeatedly did they reject them. When it was too late, and in fact when it had no meaning,

they offered to profess Faith. That was of no use. Allah does not accept meaningless things of that kind. He wants to train and purify our will. For their disobedience and rebellion they perished utterly. Allah the Exalted and Glorious stated in His Holy Quran:

﴿فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾﴾ سورة غافر (٤٠) /الآية ٨٤- ٨٥

But when they saw Our Might, they said: "We believe in Allah, - The One God - and we reject the partners we used to join with Him." But their professing in Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah's way of dealing with His servants (from the most ancient times). And even thus did the rejecters of Allah lose (utterly)! *(Holy Quran 40:84-85)*

When a sin is unintentionally committed by a person, and he, after realizing his fault from his heart, approaches his Lord and begs repentance from Him, he learns humility and meekness and draws near to the Lord - the basic qualities of a religious person. Repentance is the effective means to draw oneself close to Allah in a spirit of humility and with purity of heart. As long as your attitude is that of humility rather than that of defiance, and you are anxious to make a confession of your fault and repent, He will grant you forgiveness.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ :«ثلاث إذا خرجن لا ينفع نفساً إيمانُها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً : طلوع الشمس من مغربها ، والدجال ودابة الأرض» [رواه مسلم ، كتاب الإيمان ، باب الزمن الذي لا يقبل فيه الإيمان (٢/١٩٥ - مع شرح النووي)]

'Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: When three things transpire, faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun from its setting, the Antichrist, and the beast of the earth. *(Related by Muslim).*

عن ابي موسى عن النبي ﷺ قال: «إن الله عز وجل يبسط يده بالليل ليتوب مسيء النهار ويبسط يده بالنهار يبتوب مسيء الليل حتى تطلع الشمس من مغربها» رواه مسلم ، كتاب توبة ، باب قبول توبة من الذنوب وإن تكررت الذنوب والتوبة (١٧-٧٦ - مع شرح النووي)

Abu Musa reported that Allah's Messenger (may peace be upon him) said that Allah, the Exalted and Glorious, stretches out His Hand during the night so that the people repent for the fault committed from dawn till dusk; and He stretches out His Hand during the day so that the people may repent for the fault committed from dusk to dawn. (He will accept repentance) before the sun rises in the west (before the Day of Resurrection). *(Related by Muslim).*

(Allah's Hand: this is a metaphorical expression for welcome on the part of Allah for one who patiently turns towards Him and His readiness to accept his repentance.)

عن أبي هريرة قال: قال رسول الله ﷺ : «**من تاب قبل أن تطلع الشمس من مغربها تاب الله عليه**» – رواه مسلم ، كتاب الذكر والدعاء والتوبة والإستغفار ، باب إستحباب الإستغفار والإستكثار منه)

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: He who seeks repentance (from the Lord) before the rising of the sun from the west (before the Day of Resurrection), Allah turns to him with Mercy. *(Related by Muslim).*

A sin may be fashionable, and people may sin together without compunction. When one of them faces Death, he repents, but that sort of repentance is no good. Allah the Glorious and Exalted stated in His holy Quran:

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾﴾ سورة النساء (٤) / الآية ١٨

Of no effect is the repentance of those who continues to do evil, until death faces one of them, and he says, "Now have I repent indeed;" nor of those who die rejecting Faith: for them have We prepared a Chastisement most grievous. *(Holy Quran 4:18)*

عن ابن عمر ﷺما عن النبي ﷺ قال: «**إن الله عز وجل يقبل توبة العبد ما لم يغرغر**» رواه الترمذي (٣٥٣١) وقال حديث حسن ، وأخرجه أحمد (٦١٦٠، ٦٤٠٠) وابن ماجة (٤٢٥٣) وصححه ابن حبان (٢٤٤٩)

Ibn Umar reported that the holy Prophet (may peace be upon him) said: Allah, the Exalted and Glorious, will accept the repentance of His servant until his death-rattle begins". *(Related by Tirmuzi, Ahmed and Ibn Majah: A high degree of authenticity Hadith)*



Greater Sign - 009
The Coming out of the Beast from the earth and speak unto the people

The Beast will be one of the Signs of the Last Days to transpire, before the present World passes away and the new World is brought into being. This Beast will appear after the rising of the sun from the west and close the doors of acceptance of repentance by Allah. This Beast, which converses and confers with the people, will be entirely different than the common animals in the earth. The appearance of this great critter is confirmed in the holy Quran and Sunnah.

EVIDENCE FROM THE HOLY QURAN:
Allah the Exalted and Glorious stated in His holy Quran:

﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٢﴾﴾ سورة النمل (٢٧) / الآية ٨٢

And when the Word is fulfilled against them (the unjust), We shall bring forth from the earth a Beast unto them because mankind had no Faith in our signs. *(Holy Quran 27:82).*

Allah the Exalted and Glorious has expressed in a severe admonition that if the people of the earth have forgotten the true message of Allah and they stray from the righteousness and true path, Allah will bring forth a Beast from the earth as a great

Sign which is speaks to human beings in order to convince them that this is a great sign from the Lord.

EVIDENCE FROM THE SUNNAH:

There are numerous authentic Hadiths reported and related to confirm the fact that the coming forth of the beast from the earth is a great sign of the Last Hour.

عن أبي هريرة أن رسول الله ﷺ قال: «بادروا بالأعمال ستاً الدجال والدخان ودابة الأرض وطلوع الشمس من مغربها وأمر العامة وخويصة أحدكم» رواه مسلم، كتاب الفتن وأشراط الساعة ، باب في بقية من أحاديث الدجال (١٨/٨٧ مع شرح النووي)

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: Hasten in performing these good deeds (before these) six things (happen): (the appearance) of the antichrist, the smoke, the beast of the earth, the rising of the sun from the west, the general turmoil (leading to large - scale massacre), and the death of masses and individuals. *(Related by Muslim).*

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ :«ثلاث إذا خرجن لا ينفع نفساً إيمانُها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً : طلوع الشمس من مغربها ، والدجال ودابة الأرض» [رواه مسلم، كتاب الإيمان ، باب لزمن الذي لا يقبل فيه الإيمان (٢/١٩٥ – مع شرح النووي)]

'Abu Huraira reported the Apostle of Allah (may peace be upon him) as saying: When three things occur; faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun from its setting, the Antichrist, and the beast of the earth. (*Related by Muslim).*

عن عبد الله بن عمرو قال: حفظتُ من رسول الله ﷺ حديثاً لم أنسه بعد سمعتُ رسول الله ﷺ يقول: «**إن أول الآيات خروجاً طلوع الشمس من مغربها وخروج الدابة على الناس ضحى وايهما ما كانت قبل صاحبتها فالأخرى على إثرها قريباً**» - رواه مسند أحمد (١١/١١٠-١١١) (ح ٦٨٨١) تحقيق أحمد شاكر ، وصحيح مسلم ، كتاب الفتن ، باب ذكر الدجال (١٨/٧٧-٧٨ - مع شرح النووي) .

Abdullah bin 'Amr reported: I memorized a Hadith from Allah's Messenger (may peace be upon him) and I did not forget it after I had heard Allah's Messenger (may peace be upon him) say: The first sign (out of the signs of the appearance of the antichrist) will be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon, and whichever of the two happens first, the second one will follow immediately after that. *(Related by Imam Ahmad and Muslim)*

عن حذيفة بن أسيد الغفاري قال: اطّلع النبي ﷺ علينا ونحن نتذاكر فقال: ما تذاكرون؟ قلنا: نذكر الساعة قال: «**إنها لن تقوم حتى ترون قبلها عشر أيات** فذكر **الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول عيسى ابن مريم عليه السلام ويأجوج ومأجوج وثلاثة خسوف خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب وآخر نار تخرج من اليمن تطرد الناس إلى محشرهم**» رواه مسلم ، كتاب الفتن وأشراط الساعة ، (١٨/٢٧ مع شرح النووي وأبوداود في الملاحم باب أمارات الساعة والترمذي في الفتن باب ما جاء في الخسف) .

Huthaifa bin Usaid reported: Allah's Messenger (may peace be upon him) came to us suddenly as we were (busy in a

discussion). He said: What do you discuss? They (the Companions) said: We are discussing the Last Hour. Thereupon he said: It will not come until you see (before the Last Hour) ten signs. He mentioned the smoke, the antichrist, the beast, the rising of the sun from the west, the descent of Jesus, son of Mary (may peace be upon him), Gog and Magog, and Occultations in three places: one in the east, one in the west, and one in Arabia; at the end of which, fire will burn forth from the Yemen, and drive people to the place of their assembly. *(Related by Muslim, Abu Dawud and Tirmizi).*

CLASSIFICATION OF THE BEAST:

There are several personal opinions and views from the scholars' circle regarding to the identifying distinctions and classifications of the beast in question. After a close examination and scrutiny, I found that these lack of authenticity and a baseless argument. What we should do is believe the fact that Allah will bring forth a Beast from the earth that will speak to the people when the Last Hour approaches. Thus, this incredible conversation of the beast will be doubled the incredibility of the people who will later acknowledges that they are erroneously doing grievous things in great negation to the signs and messages of Allah. If the said beast has come forth, thereupon people will confirm the end of the world, even though they rejected the verses and signs of Allah and denied the day of Judgment henceforth. This fact is confirmed in the Holy Quran in Surat An-Naml, which discusses in depth various insects, flying, birds, Jinn and Solomon, in addition to the speaking of the Beast in the same chapter.

The exact place of appearance of this beast is in disagreement among the scholars. Some of them view that it will appear at the Grand Mosque at Holy Makkah, while some others are from Yaman etc. etc. These are opinions of scholars which haven't adequate authenticity as identified and confirmed by the Prophet (may peace be upon him).



Greater Sign - 010
Disappearance of the Holy Quran; Revocation of Islam and Deviation of people to the idol-worship

A dangerous thing in the Muslim nation will be the revocation of the holy Quran and glorious God's words from the Mushaf and hearts of the people who memorized the holy Quran. An obliteration of Islam totally will be observed. Allah will cause death and remove the souls of every one who has even the slightest particle of the Faith in his heart. These are all the signs of the Last Hour.

Islam will be a fashion show to the people who have no knowledge of the very fundamentals of Islam such as Prayers, Fasting, Pilgrimage or Charity. People will roam at night with the holy Quran; while nothing is left behind in the Quran, neither any verse in the picture nor in the Mushaf or books, no single verse of the holy Quran will remain on the earth. Many sects of the people including very old weak people who will say: We have traditionally maintained the word: LA ILAHA ILLALLAHU (There is none should be worshipped but Allah), that is why we recite so.

عن أبي هريرة ﷺ أن رسول الله ﷺ قال:«**إن الله يبعث ريحاً من اليمن ، ألين من الحرير ، فلا تدعوا أحداً في قلبه من إيمان إلا قبضته** » [رواه مسلم ، باب الريح التي تكون قرب القيامة ، (١٣٢/٢ - مع شرح النووي)]

Narrated Abu Huraira that the Messenger of Allah (may peace be upon him) said: Verily Allah will make a wind to blow from the side of the Yemen more delicate than silk and will spare none but cause him to die who has faith equal to the weight of a dust particle. *(Related by Imam Muslim.)*

The world shall not come to an end so long as there is a grain of religious piety, truthfulness, belief in One God, and an earnest desire to follow the footsteps of the Holy Prophet (may peace be upon him). But when these qualities are absolutely banished from the human race, its very existence will become useless and Allah will exterminate them from the world. It is the belief in Allah alone that makes human life meaningful, but when this belief is lost, then there is no use in keeping human beings on the earth, for without belief, man become a veritable brute.

عن أبي عبد الرحمن بن شماسة ﷺ قال: كنت عند مسلمة بن مخلد وعنده عبد الله بن عمرو بن العاص، فقال عبد الله: لا تقوم الساعة إلا على شرار الخلق، هم شر من أهل الجاهلية لا يدعون الله بشيء إلا رده عليهم ، فبينما هم على ذلك أقبل عقبة ابن عامر فقال له مسلمة: يا عقبة، إسمع ما يقول عبد الله، فقال عقبة: هو أعلم، وأما أنا، فسمعت رسول الله ﷺ يقول: «**لا تزال عصابة من أمتي يقاتلون على أمر الله، قاهرين لعدوهم، لا يضرهم من خالفهم حتى تأتيهم الساعة وهم على ذلك**» . قال عبد الله: أجل، ثم يبعث الله ريحاً كريح المسك، مسها مس الحرير، فلا تترك نفساً في قلبه مثقال حبة من إيمان إلا قبضته ، ثم يبقى شرار الناس عليهم تقوم

الساعة ، – رواه مسلم في كتاب الأمارة ، باب قوله ﷺ : ((لا تزال طائفة من أمتي ظاهرين على الحق لا يضرهم من خالفهم)) .

It has been narrated on the authority of Abdul Rahman bin Shamasa Al-Mahri who said: I was in the company of Muslama bin Mukhalled, and Abdulla bin Amr bin Al-'Aas was with him. Abdullah said: The Hour shall come only when the worst type of people are left on the earth. They will be worse than the people of Pre-Islamic days. They will get whatever they ask of Allah. While we were yet sitting, Uqba bin Amer came, and Moslama said to him: Uqba, listen to what Abdullah says. Uqba said: He knows better, as far as I am concerned, I heard the Messenger of Allah (may peace be upon him) saying: A group of people from my nation will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them. (At this) Abdullah said: Yes. Then Allah will raise a wind which will be fragrant like musk and whose touch will be like the touch of silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with any grain of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour. *(Related by Muslim).*

This Hadith has a direct reference to the righteous group mentioned in the holy Quran ,upon which Allah has saddled the responsibility of enjoining good and forbidding evil in whatever form or shape it is: **«And from among you there should be a party who enjoins good and forbids evil»** *(Holy Quran 3:104).* What it means is that for the maintenance of the moral and spiritual health of Muslim society, a party of devoted followers of

Muhammad (peace be upon him) will always be engaged in the struggle for the propagation of good in society and extermination of evil from the world. This may not be a specific group engaged in all spheres of struggles, but different groups working in various spheres of life, e.g. religious scholars, justice, speakers, good administrators, judges and warriors. It may be either moral and spiritual supremacy or physical domination. Since this noble group of devoted Muslims, mentioned in the above Hadith, are always engaged in a ceaseless struggle, it has to pass through many phases, but one thing is certain that it will always remain as a dominant moral force in the world since it is the standard-bearer of truth and righteousness. Humanity will be condemned by Allah to utter ruin and destruction both morally and spiritually when it will be bereft of all good and righteous persons. The removal of good people from society will not be a painful process for them, but they will be so hard pressed by evil that they will find their change to their heavenly abodes a matter of great relief and joy for them, and they will not feel the pangs of transfer from this world to the Hereafter. They will be survived by evil only and Allah will bring about the end of the evil-doers with grave pain and disaster.

The righteous and pious people and scholars will depart and die in succession, one, after the other, and there will remain on the earth useless people like the useless husks of barley seeds or bad dates, and Allah will not care the least for them.

عن مرداس الأسلمي ﷺ قال: قال النبي ﷺ : «**يذهب الصالحون الأول فالأول ويبقى حفالة كحفالة الشعير أو التمر لا يباليهم الله بالة**» (رواه البخاري ، كتاب الرقاق ، باب ذهاب الصالحين (١٧٤/٤ - مع الفتح) .

Narrated Mirdas Al-Aslami: The Prophet (may peace be upon him) said: The righteous (pious) people will depart (die) in succession, one after the other, and there will remain (on the earth) useless people like the useless husks of barley seeds or bad dates, and Allah will not care the least for them.*(Related by Bukhari)*.

عن أنس أن رسول الله ﷺ قال : «**لا تقوم الساعة حتى لا يقال في الأرض: الله الله**» - وفي رواية : «**لا تقوم الساعة على أحد يقول: الله الله**» - رواه مسلم في الإيمان ، باب ذهاب الإيمان آخر الزمان والترمذي في الفتن)

It is narrated on the authority of Anas that verily the Messenger of Allah (may peace be upon him) said: The Hour (Resurrection) will not be established until it is not said on the earth: Allah. In another version: Anas reported: The Hour (Resurrection) will not come upon anyone as long as he supplicates Allah Allah. *(Related by Muslim and Tirmizi)*.

What this means is that it is God's consciousness that endows human life with meaning and thus makes it worth living. Human life is not a mere pastime in the world. It has a definition, and this determines the nature of its struggle. The whole cosmos with all its wide and varied phenomena bears testimony to the fact that it is no mere accident, but the result of Planned Will. As long as one is not in spiritual accord with that will, there can be no harmony in the life of a man. The consciousness of this Planned

Will is the basic need of human beings, because without this consciousness, those values which sustain social and moral life, e.g. justice, selflessness, inner piety, love for humanity, will cease to exist. Without belief in God, human life will be directed only by expediency and material interests. All noble values of life and all higher strivings will suffer extinction and man will become a veritable beast. It is at this stage that the human race will be doomed to destruction because when the salt loses its savor, it is no use to preserve it any more. It must be thrown as a mere waste in the street.

In an authentic and sound Hadith related by Imam Ahmad, the Messenger of Allah (may peace be upon him) said:

عن عبد الله بن عمرو ﷺ قال : قال رسول الله ﷺ: «لا تقوم الساعة حتى ياخذ الله شريطه من أهل الأرض ، فيبقى فيها عجاجة ؛ لا يعرفون معروفاً ولاينكرون منكراً» [رواه أحمد في المسند ، (١١/١٨١-١٨٢ - شرح أحمد شاكر ، وقال : إسناده صحيح)]

Abdullah bin Amr narrated that the Messenger of Allah (may peace be upon him) said: the Last Hour will not be established until Allah takes His devotees and religious adherents from the earth, thus there will remain only those people who are riffraff and hooligans, who will neither be aware of the virtues and never prevent the vices. *(A sound Hadith related by Imam Ahmad).*

The righteous and devoted believers will pass away in a large scale when the evil and amoral doings take place at a higher rate, avoiding both the commandment of virtues and prohibition of vices. If a right minded believer sees any vice and wickedness and does not endeavor to prevent it; Allah may send down such

trials and afflictions as He wills and will affect them all, including those who believe.

عن عبد الله بن عمرو بن العاص ﷺما قال: قال رسول الله ﷺ «..... **فيبقى شرار الناس في خفة الطير وأحلام السباع لا يعرفون معروفاً ولا ينكرون منكراً فيتمثل لهم الشيطان فيقول: ألا تستجيبون؟ فيقولون: فما تأمرنا؟ فيأمرهم بعبادة الأوثان وهم في ذلك دارّ رزقهم حسن عيشهم** ...» الحديث . (رواه مسلم وهو جزء من حديث طويل رواه مسلم ، كتاب في الفتن وأشراط الساعة ، باب في خروج الدجال ومكثه في الأرض ونزول عيسى وقتله إياه وذهاب أهل الخير والإيمان وبقاء شراء الناس وعبادتهم الأوثان)

Abdullah bin 'Amr bin Al-A'as reported a lengthy Hadith in which the Prophet (may peace be upon him) said: I heard Allah's Messenger (may peace be upon him) saying: Only the wicked people will survive and they will be as careless as birds with the characteristics of beasts. They will never appreciate good nor condemn evil. Then the Satan will come to them in human form and would say: Don't' you respond? And they will say: What do you order us? And he will command them to worship the idols but, in spite of this, they will have abundant sustenance and lead comfortable lives. *(Related by Muslim).*

The wicked people will survive who will not hesitate to commit any kind of shameless evil-doings, particularly as their men and women will commit adultery and fornication in public, even on highways and pedestrian walkways, like asses.

عن عبد الله بن عمر ابن العاص ﷺما قال : قال رسول الله ﷺ : «**لا تقوم الساعة حتى يتسافدوا في الطريق تسافد الحمير، قلت: إن ذلك لكائن؟ قال: نعم**

ليكونن» إسناده صحيح رواه ابن حبان برقم (١٨٨٩) في الفتن ، باب في أمارات الساعة ، والبزار في مسنده وقال العلامة ناصر الدين الألباني: هذا سند صحيح .

Abdullah bin 'Amr bin Al-A'as reported that the Messenger of Allah (may peace be upon him) said: The Last Hour will not be established until they (wicked people) commit adultery on the roads (public ways) like asses. I asked: Is it possible for it to happen so? He said: Yes, indeed it will happen. *(A sound Hadith related by Ibn Hibban and Bazzar).*

عن النواس بن سمعان في الحديث الطويل الذي ذكر فيه قصة الدجال قال: «..... فبينما هم كذبك إذ بعث الله ريحاً طيبة فتأخذهم تحت آباطهم فتقبض روح كل مؤمن وكل مسلم ويبقى شرار الناس يتهارجون فيها تهارج الحمر فعليهم تقوم الساعة» - رواه مسلم برقم (٢٩٣٧) في الفتن وأشراط الساعة ، باب ذكر الدجال وصفته وما معه وأحمد في المسند (١٨٢/٤)

Nawwas bin Saman reported in a lengthy Hadith in which the Prophet (may peace be upon him) said: And at that time, Allah will send a pleasant wind which will soothe (people) even under their armpits, and will take the life of every Muslim and only the wicked will survive who will commit adultery like asses and the Last Hour will come to them. *(Related by Muslim and Imam Ahmed).*

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : «والذي نفسي بيده لا تفنى هذه الأمة حتى يقوم الرجل إلى المرأة فيفترشها في الطريق ، فيكون خيارهم يومئذ من يقول لو وارتها وراء هذا الحائط» - رواه أبو يعلى ورجاله رجال الصحيح ، وقال العلامة الشيخ الألباني : صحيح (٤٨١)

Abu Huraira reported that the Messenger of Allah (may peace be upon him) said: I swear by whose my soul is in His Hand, this nation will not be destroyed until a man has an affair with a

woman commits adultery with her on the public road; so the best among them at that time will be a man who tells this adulterer that (it would be much better) if you could take her to the rear of this wall. *(Related by Abu Ya'la - A sound hadith).*

The disappearance of the holy Quran from the Mushaf and the hearts is, no doubt, a great sign of the Last Hour. The disappearance of the noble Quran from the heart is to forget what one memorized from the holy Quran, lack of recitation and admonition of their meanings, avoiding compliance with them in practical life, since learning the knowledge of holy Quran without implementing it in daily life is useless lip service. The people of the Moses are reminded of the solemn Covenant under the towering height of Mount Sinai. They are told how they broke the Covenant in subsequent ages. After they are reminded of the same solemn Covenant, they say that even then, they never meant to observe it. Their thought is expressed in biting words of sarcasm. They say in words: "All that the Lord hath spoken, we will do." But they said in their hearts: "We shall disobey." Allah the Glorious and Exalted stated in His noble Quran:

﴿خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾﴾ الأعراف (٧)/الآية (١٧١)

(We said): "Hold firmly to what We have given you, and bring (ever) to remembrance what is there in (the Book or Revelation); perchance you may fear Allah" *(Holy Quran 7:171)*



Greater Sign - 011
A Fire burns forth and emits driving people to their place of assembly

The last sign of the Last Hour and the first sign declaring the Last Hour is already established.

PLACE OF THE FIRE:

There are several reports indicating the fact that the fire would emit from the lower part of the Eden, and would burn forth from the ocean of Hadarmauth.

PROOFS FROM THE HADITHS:

Many authentic Hadiths confirm the exact place of this fire which would break out as the last sign at the end of the Last Hour.

عن حذيفة بن أسيد الغفاري قال: اطّلع النبي ﷺ علينا ونحن نتذاكر فقال: ما تذاكرون؟ قلنا: نذكر الساعة قال: «**إنها لن تقوم حتى ترون قبلها عشر آيات** فذكر **الدخان والدجال والدابة وطلوع الشمس من مغربها ونزول عيسى ابن مريم عليه السلام ويأجوج ومأجوج وثلاثة خسوف خسف بالمشرق وخسف بالمغرب وخسف بجزيرة العرب وآخر نار تخرج من اليمن تطرد الناس إلى محشرهم**» رواه مسلم ، كتاب الفتن وأشراط الساعة ، (١٨/٢٧ -٢٩ مع شرح النووي وأبوداود في الملاحم باب أمارات الساعة والترمذي في الفتن باب ما جاء في الخسف) .

Huthaifa bin Usaid reported: Allah's Messenger (may peace be upon him) came to us suddenly as we were (busy in a discussion). He said: What do you discuss? They (the Companions) said: We are discussing the Last Hour. Thereupon he said: It will not come until you see (before the Last Hour) ten signs. He mentioned the smoke, the antichrist, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (may peace be upon him), Gog and Magog, and Occultations in three places will take place: One in the east, one in the west, and one in Arabia at the end of which, fire would burn forth from the Yemen, and would drive people to the place of their assembly. *(Related by Muslim, Abu Dawud and Tirmizi).*

وفي رواية عن حذيفة بن أسيد الغفاري قال النبي ﷺ : « **ونار تخرج من قعرة عدن ترحل الناس**» رواه مسلم ، كتاب الفتن وأشراط الساعة ، (٢٧/١٨ مع شرح النووي وأبوداود في الملاحم باب أمارات الساعة والترمذي في الفتن باب ما جاء في الخسف) .

Huthaifa bin Usaid reported in another version: Allah's Messenger (may peace be upon him) said: Fire would emit from the lower part of the Eden. *(Related by Muslim, Abu Dawud and Tirmizi).*

عن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ: «**ستخرج نار من حضرموت أو من بحر حضرموت قبل يوم القيامة تحشر الناس**» رواه الإمام أحمد (٦٩/٢ ، ١١٩ - للسند ، قال أحمد شاكر: إسناده صحيح ، والترمذي (٤٦٣/٦-٤٦٤ مع تحفة الأحوذي) قال الشيخ الألباني: صحيح .

Ibn Umar reported: Allah's Messenger (may peace be upon him) said: A fire would burn forth from the Hadhramauth, - or from the ocean of Hadhramauth - before the Last Hour, that would drive people to the place of their assembly. *(A sound hadith related by Imam Ahmed, and Tirmizi).*

عن أنس رضي الله عنه أن عبد الله بن سلام لما أسلم سأل النبي ﷺ عن مسائل ومنها: ما أول أشراط الساعة؟ فقال النبي ﷺ: «**أما أول أشراط الساعة فنار تحشر الناس من المشرق إلى المغرب**» الحديث : رواه البخاري، كتاب أحاديث الأنبياء ، باب خلق آدم وذريته (٦/٣٦٢- مع الفتح (ح ٣٣٢٩)

Narrated Anas: When Abdullah bin Salam embraced Islam, he asked some questions one of which was: what is the first portent of the Hour? Allah's Messenger (may peace be upon him) said: The first portent of the Hour will be a fire that will collect the people from the east to the west. *(Related by Bukhari).*

The complete narration of the above Hadith is as follows:
Narrated Anas: When Abdullah bin Salam heard of the arrival of the Prophet (may peace be upon him) at Al-Medinah Al-Munawwarah, he came to him and said: I am going to ask you about three things which nobody knows except a Prophet: (1) What is the first portent of the Hour? (2) What will be the first meal taken by the people of Paradise? (3) Why does a child resemble its father, and why does it resemble its maternal uncle? Allah's Messenger (may peace be upon him) said: Gabriel has just now told me their answer. Abdullah said: He (Gabriel) from amongst all the angels, is the enemy of the Jews. Allah's Messenger (may peace be upon him) said: The first portent of the Hour will be a fire that will collect the people from the east to the west; the first meal of the people of Paradise will be extra lobe (caudate lobe) of fish-liver. As for the resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her. On that Abdullah bin Salam said: I testify that you

are the Messenger of Allah. Abdullah bin Salam further said: O Allah's Messenger! The Jews are liars, and if they should come to know about my conversion to Islam before you ask them (about me), they would tell a lie about me. The Jews came to Allah's Messenger (may peace be upon him) and Abdullah went inside the house. Allah's Messenger (may peace be upon him) asked (the Jews), what kind of man is Abdullah bin Salam amongst you? They replied: He is the most learned person amongst us, and the best amongst us, and the son of the best amongst us. Allah's Messenger (may peace be upon him) said: What do you think if he embraces Islam? The Jews said: May Allah save him from it. Then Abdullah bin Salam came out in front of them saying: I testify that none has the right to be worshipped but Allah and Muhammad is the Messenger of Allah. Thereupon they said: He is the most wicked among us, and the son of the most wicked amongst us, and continued talking badly of him. *(Related by Bukhari).*

HOW THE FIRE WOULD ASSEMBLE THE PEOPLE?

Amidst the bursting forth of the great fire from the Yemen which will emit around the world, it will drive out the people to the ground of their assembly place, who will congregate there in three categories. The Prophet of Allah (may peace be upon him) has prophesied the precise flow of people who will be assembled at their final destination of their assembly. He is the only true spokesman quoting from Allah, the Exalted and Glorious. The people will be gathered in three manners or ways.

(1) The first way will be of those who will wish or have a hope for Paradise and will have a fear of Punishment. These will

go to the scene of the gathering by a comfortable means of conveyance, and will be provided with provisions and other facilities.

(2) The second batch will be those who will gather riding two per camel, or three on a camel or four on a camel or ten on a camel.

(3) The third batch are the rest of the people which will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then. Either real fire or the fire of afflictions and riots will force them to go to the place of the gathering on foot.

The Prophet of Allah (may peace be upon him) has said:

عن أبي هريرة عن النبي ﷺ قال: «يحشر الناس على ثلاث طرائق راغبين راهبين واثنان على بعير وثلاثة على بعير وأربعة على بعير وعشرة على بعير وتحشر بقيتهم تبيت معهم حيث باتوا وتقيل معهم حيث قالوا وتصبح معهم حيث أصبحوا وتمسي معهم حيث أمسوا» - رواه البخاري، كتاب الرقاق، باب الحشر (١١/٣٧٧ - مع الفتح (ح٦٥٢٢)، وصحيح مسلم، كتاب الجنة وصفة نعيمها، باب فناء الدنيا وبيان الحشر يوم القيامة (١٧/١٩٤-١٩٥ - مع شرح النووي).

Abu Huraira reported that Allah's Apostle (may peace be upon him) said: The people will be assembled in three categories. (1) Those desirous of Paradise, fearing Hell, (2) those coming two upon the camel, three upon the camel, four upon the camel, and ten upon the camel (3) and the rest will be assembled amongst Hell-Fire when they are at midday - where they would spend the

night and where they would spend the morning and where they would spend the evening. *(Related by Bukhari and Muslim).*

The fire that appear just before the Last Hour, and drive the people to Syria. During the period nearing the Last Hour, perversion will spread widely in the whole world. Anarchy and disorder will prevail everywhere. The people will run from one place to another, but they will find peace and order nowhere. In such a condition the Prophet (may peace be upon him) suggested that Muslims should take shelter in Syria, Iraq, or the Yemen. Muslims will divided into three groups and they will go these places, especially Syria, which will be comparatively free from perversion and anarchy as Allah will protect them as a special favor from the dominance of the unbelievers.

عن ابن حوالة قال: قال رسول الله ﷺ: «**سيصير الأمر إلى أن تكونوا جنوداً مجنّدة جند بالشام وجند باليمن وجند بالعراق**» قال ابن حوالة: خرلي يا رسول الله إن أدركت ذلك فقال : «**عليك بالشام فإنها خيرة الله من أرضه يجتبي إليها خيرته من عباده فأما إن أبيتم فعليكم بيمنكم واسقوا من غُدُركم فإن الله توكل لي بالشام وأهله**» - حديث صحيح رواه أبوداود برقم (٢٤٨٤) ، كتاب الجهاد ، باب في سكنى الشام .

Ibn Hawalah reported that the Apostle of Allah (may peace be upon him) said: It will turn out that you will be as armed troops, one in Syria, one in the Yemen and one in Iraq. Ibn Hawala said: Choose for me, Apostle of Allah (may peace be upon him), if I reach that time. He replied: Go to Syria, for it is Allah's chosen land, to which his best servants will be gathered, but if you are unwilling, go to you Yemen, and draw water from your tanks, for

Allah has on my account taken special charge of Syria and its people.*(A sound Hadith related by Abu Dawud).*

عن ابن عمر رضي الله عنهما قال: ذكر النبي ﷺ: «**اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا ، قالوا، وفي نجدنا؟ قال: اللهم بارك لنا في شامنا اللهم بارك لنا في يمننا ، قالوا: يار سول الله وفي نجدنا؟ فأظنه قال في الثالثة: هناك الزلازل والفتن وبها يطلع قرن الشيطان**» رواه البخاري ، كتاب الفتن ، باب قول النبي ﷺ الفتن من قبل المشرق (١٣/٤٥- مع الفتح)

Narrated Ibn Umar: The Prophet (may peace be upon him) said: O Allah! Bestow Your blessings on our Sham! O Allah! Bestow Your blessings on our Yemen!. The People said: And also on our Najd. He said: O Allah! Bestow Your blessings on our Sham (north)! O Allah! Bestow Your blessings on our Yemen!. The People said: O Allah's Apostle! and also on our Najd. I think third time the Prophet (may peace be upon him) said: There (in Najd) is the place of earthquakes and afflictions and from there emanates the side of the head of Satan. *(Related by Bukhari).*

TIME OF THE PROPOSED GATHERING:

Scholars different in opinion relating to the time of gathering of the people at Syria. Some commentators argued that the gathering will happen at Doomsday. Imam Tayibi, Halimi, Baihaqi, Ghazzali are leading proponents of this thinking, deducting the fact that the resurrection is means for the raising of the dead up from their graves. So, this gathering will be in the world hereafter. Imam Khattabi, Qadhi 'Iyadh, Qurtubi, Ibn Kathir and Ibn Hajar are the leading commentators confirming that this gathering will be in the earthly world, which will happen at the

end of the Last Hour. They underline the texts used in the authentic Hadiths in this respect such as: *"the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them wherever they will spend the night and will be with them in the morning wherever they may be then, and will be with them in the afternoon wherever they may be then, and amongst those who will gather riding two on a camel,* or *three on a camel or four on a camel or ten on a camel."* These are among the facilities available in this material world, not in the hereafter. This will happen before the trumpet will be blown. This view is based on the Sunnah and is recommended as correct.

SYRIA IS THE GATHERING PLACE OF THE PEOPLE DRIVEN OUT BY THE FIRE:

The Messenger of Allah (may peace be upon him) has clearly prophesied the place of gathering of all the peoples is certainly Syria. This place of assembly at the end of the Last Hour would be in this world, not after raising the dead from their tombs, according to the authentic Hadiths confirmed by the Prophet of Allah (may peace be upon him). Because those who drive and ride out to the place of gathering in Syria, people who wish or have a hope for Paradise and have a fear of Punishment will go to the scene of the gathering by a comfortable means of conveyance, and will be provided with provisions and other facilities. Those who will gather may ride two on a camel, or three on a camel or four on a camel or ten on a camel. The rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them wherever they will spend the night and will be with them in

the morning wherever they may be then, and will be with them in the afternoon wherever they may be then and this will force them to go to the place of the gathering on foot. This indicates a clear picture that this assembly is of this world. As far as the gathering in the world hereafter, the mode of gathering is clearly described by the Prophet of Allah (may peace be upon him).

The Messenger of Allah (may peace be upon him) said:

عن ابن عباس قال: قام فينا النبي ﷺ فقال: «إنكم محشورون حفاة عراة غُرلاً ﴿كما بدأنا أول خلق نعيده﴾ [الأنبياء / ١٠٤] ، وإن أول الخلق يُكسى يوم القيامة إبراهيم الخليل» — رواه البخاري ، كتاب الرقاق ، باب الحشر (١١/٣٧٧ - مع الفتح) .

Narrated Ibn Abbas: The Prophet (may peace be upon him) stood up among us and addressed us (saying): You will be gathered, barefooted, naked, and uncircumcised (as Allah says): ***Even as We produced the first Creation, so shall We produce a new one"*** (Holy Quran 21:104) And the first human being to be dressed on the Day of Resurrection will be the (the Prophet) Abraham Al-Khalil. *(Related by Bukhari).*

THE LAST PERSONS WHO WILL GATHER AT:

The residents of Al-Medinah Al-Munawwarah will abandon Al-Medinah Al-Munawwarah because it is good for them. Due to the wilderness of Al-Medinah Al-Munawwarah, all of its residents will flee to other conquered lands and countries as Al-Medinah Al-Munawwarah will be haunted by beasts and birds. The last people who will be gathered and driven out by the Fire will be two shepherds who will come out from Muzainah tribe intending to go towards Al-Medinah Al-Munawwarah and tendering their herd, and will find nothing but wilderness there until they will

reach the mountain path of Thaniyya Al-Wada'a, where they will fall down on their faces. This is particularly related to the end of the world. When the Day of Resurrection draws near, Al-Medinah Al-Munawwarah will become a desolate place and will cease to exist as a citadel of Islamic glory.

The Messenger of Allah (may peace be upon him) said:

عن أبي هريرة رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «**يتركون المدينة على خير ما كانت لا يغشاها إلا العواف – يريد عوافي السّباع والطير – وآخر من يحشر راعيان من مُزينة يريدان المدينة ينعقان بغنمهما فيجدانها وحوشاً حتى إذا بلغا ثنية الوداع خرا على وجوههما**» – رواه البخاري (٢/٢٢١) في فضائل المدينة ، باب من رغب عن المدينة ومسلم ، كتاب الحج ، باب في المدينة حتى يتركها أهلها والموطأ (٢/٨٨٨) في الجامع ، باب ما جاء في سكني المدينة والخروج منها ، وأحمد في المسند (٢/٢٣٤) .

Narrated Abu Huraira I heard Allah's Messenger (may peace be upon him) saying: The people will leave Al-Medinah Al-Munawwarah despite its being in its best state, and none except the wild birds and the beasts of prey will live in it, and the last persons who will gather (die) will be two shepherds from the tribe of Muzainah, who will be driving their sheep towards Al-Madinah Al-Munawwarah, but will find nobody in it, and when they reach the valley of Thaniyyah Al-Wada'a, they will fall down on their faces, dead. *(Related by Bukhari, Muslim Muatta and Ahmed).*



Brief Description of the Day of Resurrection

Chapter - 001
The Blowing of the Trumpet on the Day of Resurrection

The first thing even heard by the people after the occurrence of ever major Sign of the Last Hour is to have a Trumpet sounded on the Day of Resurrection. Allah the Glorious and Exalted has stated in the Holy Quran:

﴿فَإِذَا نُقِرَ فِي النَّاقُورِ ﴿٨﴾ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٍ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾ - سورة المدثر (٧٤) / الآية ٨-١٠

Finally, when the Trumpet is sounded, that will be - that Day - a Day of Distress, - far from easy for those without Faith. *(Holy Quran 74:8-10).*

Interpreting this verse, Imam Bukhari wrote in his Sahih:

قال مجاهد:« الصور كهيئة البوق زجرة: صيحة» قال ابن عباس: «الناقور: الصور ، الراجفة: النفخة الأولى، والرادفة: النفخة الثانية» أخرجه البخاري تعليقاً (٣١٧/١١ كما في الفتح ، في الرقاق ، باب نفخ الصور) .

And Mujahid said: As Sur (the trumpet) is like a horn. Zajra: Saiha (a cry). Ibn Abbas said: An-Naqur is As-Sur (the Horn or the trumpet); Ar-Rajifa (the first blowing), Ar-Radifa (the second blowing). *(Related by Bukhari)*

The Trumpet, its reality is one of the unseen matter to be believed in it as Allah the All-Aware. What we learnt about is a horn by which will use to blow.

عن عبد الله بن عمرو ﷺ قال : جاء أعرابي إلى النبي ﷺ فقال: ما الصور؟ قال: «**قرن ينفخ فيه**» – رواه الإمام أحمد في المسند (٢/١٦٢) وأبو داود (٤٧٤٢) في السنة ، باب في ذكر البعث والصور ، والترمذي (٢٤٣٢) في صفة القيامة ، باب ما جاء في شأن الصور ، وقال الترمذي: هذا حديث حسن صحيح، وصححه ابن حبان والحاكم وغيرهم.

Narrated Abdullah bin 'Amr: A Bedouin came to the Prophet (may peace be upon him) and asked him: What is As-Sur? He replied: (The Trumpet is) a Horn which will be blown. *(A sound Hadith with good chain of reporters related by Imam Ahmad, Abu Dawud and Timuzi).*

At the first Trumpet of the Resurrection, the whole world will cease to be in its form and relations which we see now: there will be a new heaven and a new earth, referring to the entirely changed conditions at the end of things as we know them; human souls will for the time being be dazed and lose all memory or consciousness of time or place or personality. With the second one, they will stand in a new world; they will see with clearer vision then ever before; and judgment will proceed. A second blow on the Trumpet will facilitate the assembly of all mankind before the Allah, the Lord of the worlds.

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَن فِي السَّمَاوَاتِ وَمَن فِي الأَرْضِ إِلاَّ مَن شَاءَ اللهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾﴾ سورة الزمر (٣٩) / الآية ٦٨

The Trumpet will (just) be sounded, and all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then there will be a second one sounded, when, behold, they are standing and looking on! *(Holy Quran 39:68).*

Between the two blowings of the Trumpet, there will be an interval of forty – (may be days or months or years) – everything of a human body will waste away or perish or decay except the last coccyx bone (of the tail) and from that bone, Allah will reconstruct the whole body, but this will not happen to the Prophets of Allah as their sacred bodies will not suffer decay. Then earth will consume every son of Adam except his spinal cord.

عن ابي هريرة ﷺ قال: قال رسول الله ﷺ : «ما بين النفختين أربعون ، قيل: أربعون يوماً؟ قال أبو هريرة: أبيتُ، قالوا: أربعون شهراً؟ قال: أبيتُ، قالوا: أربعون سنة؟ قال: أبيتُ، ثم ينزل من السماء ماء فينبتون كما ينبت البقل، وليس من الإنسان شيء إلا بلي إلا عظم واحد وهو عجب الذنب، منه يركب الخلق يوم القيامة»

رواه البخاري (٣٢/٦) في تفسير سورة الزمر ، باب قوله تعالى: ﴿ونفخ في الصور فصعق من في السماوات ومن في الأرض إلا ما شاء الله﴾، ومسلم برقم (٢٩٥٥) في الفتن، باب ما بين النفختين .

Abu Huraira reports that Allah's Messenger (may peace be upon him) said: Between the two blowings of the Trumpet (there would be an interval) of forty. They said: Abu Huraira! Do you mean forty days? He said: I can say nothing. They said: Do you mean forty months? He said: I can say nothing. They said: Do you mean forty years? He said I can say nothing. Then Allah will cause the water to descend from the sky and they (people) will

sprout like vegetables. The only thing in a man which will not decay will be one bone (spinal cord) from which the whole form will be reconstructed on the Day of Resurrection. *(Related by Bukhari and Muslim).*

The whole of our visible world, as we know it now, will pass away, and a new world will come into being. The mountains that now stand in hardness, size, and durability will be crushed, i.e. lose their form and being at one stroke. Allah the Glorious and Exalted states:

﴿فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾﴾ سورة الحاقة (٦٩) / الآية ١٣-١٥

Then, when one blast is sounded on the Trumpet, and the earth is moved, and its mountains, and they are crushed at one stroke, - on that Day shall the (Great) Event come pass. *(Holy Quran 69:13-15)*

Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it to the other side and the first one to hear that trumpet would be the man who would be busy installing the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the Trumpet would be blown they would stand up and begin to look (around). Then it would be said: O people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out

a group (out of them) for the Hell-Fire. And then it would be asked: How many? It would be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire. That would be ***a Day that would make children hoary-headed*** *(Holy Quran 73:17)* because of its terror and that would be the day which it has been said: ***«The Day that the Shin shall be laid bare».*** *(Holy Quran 68:42).* If already you deny and disobey Allah in this life or probation, how can you stand up to the Day of Judgment, the Day of the terrible Reality? That Day is described in two metaphors: (1) It will be a time of such stress that even children will become like hoary-headed men; (2) What we look upon as the eternal sky, ever the same, will be cleft asunder; in other words, the shape of things will be completely altered, both within man and in outer nature, and all true values will be restored. For the promise of Allah, in this as in all other respects, cannot but be fulfilled. Signifying the travail of an affair and the severity of a calamity, the origin of it is in fright and flight and tucking up of garments by women from their shanks while fleeing and uncovering of their ankles. Thus the words here mean the day when the situation becomes hard and formidable. That is, when men are confronted with the stark reality of the Day of Judgment. On that occasion men will be summoned to adoration, not necessarily in words, but by the logic of facts, when the Reality will be fully manifest: the Glory will be too dazzling for the Unbelievers, whose past deliberate refusal, when they had freedom to choose, yet rejected, will stand in their way. Their past memories, combined with their present position, will then fill them with a sense of the deepest dismay and humility.

عن عبد الله بن عمر: «.... ثم ينفخ في الصور فلا يسمعه أحد إلا أصغى ليتاً ورفع ليتاً قال وأول من يسمعه رجل يلوط حوض إبله قال فيصعق ويصعق الناس ثم يرسل الله – أو قال ينزل الله – مطراً كأنه الطل أو الظل (نعمان الشاك) فتنبت منه أجساد الناس ثم ينفخ فيه أخرى فإذا هم قيام ينظرون ثم يقال يا أيها الناس! هلم إلى ربكم وقفوهم إنهم مسؤولون قال ثم يقال: أخرجوا بعث النار فيقال: من كم؟ فيقال: من كل ألف تسعمائة وتسعة وتسعين قال فذاك يوم يجعل الولدان شيباً وذلك يوم يكشف عن ساق» – أخرجه المسلم (٢٩٤٠) في الفتن، باب خروج الدجال ومكثه في الأرض ونزول عيسى وقتله إياه .

Abdullah bin Amr reported a lengthy Hadith in which the Messenger of Allah (may peace be upon him) said: ".....Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it to the other side and the first one to hear that trumpet would be the man who would be busy installing the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send, or He would cause to send, rain which would be like dew and there would grow out of it the bodies of the people. Then the Trumpet would be blown. They would stand up and begin to look (around). Then it would be said: O people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out a group (out of them) for the Hell-Fire. And then it would be asked: How many? It would be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire and that would be ***a Day that will make children hoary-headed*** *(Holy Quran 73:17)* because of its terror and that would be the day which it has been

said: ***«The Day that the Shin shall be laid bare».*** *(Holy Quran 68:42)*. Signifying the travail of an affair and the severity of a calamity and the origin of it is in the fright and flight and tucking up of garments by women from their shanks while fleeing and uncovering of their ankles. Thus the words here means the day when the situation becomes hard and formidable. *(Related by Muslim)*.



Chapter - 002
Characteristics of the Earth on the Day of Resurrection

The precise time happening of the Last Hour would not known to any creature, but Allah, the All-Knowing and All-Aware, even to the closest angel to Allah, Gabriel has already admitted his unawareness and pre-determination of the Last Hour in a question addressed to him by the Prophet of Allah (may peace be upon him). However, Allah has informed us certain of portents and manifest Signs of the Last Hour through His Messenger (may peace be upon him), in order to alert all Muslims. Moreover, the Prophet (may peace be upon him) has prophesied the ground of Resurrection to be a bright white in color definitely. The people will be gathered on the Day of Resurrection on reddish white land like a pure loaf of bread made of pure fine flour. That land will have no land marks for anybody to use.

عن سهل بن سعد قال: قال رسول الله ﷺ : «**يحشر الناس يوم القيامة على أرض بيضاء عفراء كقرصة النقي ليس فيها علم لأحد**» -- رواه البخاري (٧/١٩٣) في الرقاق ، باب يقبض الله الأرض، ومسلم برقم (٢٧٩٠) في المنافقين ، باب في البعث والنشر وصفة الأرض يوم القيامة.

Sahl bin Sa'd reported that Allah's Messenger (may peace be upon him) said: The people will be assembled on the Day of Resurrection on a white plain with a reddish tinge like the loaf of white bread with no land marks set up for anyone. *(Related by Bukhari and Muslim).*

The Messenger of Allah (may peace be upon him) has informed us that the Last Hour will take place only on Friday.

عن أبي هريرة أن النبي ﷺ قال: «خير يوم طلعت عليه الشمس يوم الجمعة وفيه خلق آدم وفيه أدخل الجنة وفيه اخرج منها ولا تقوم الساعة إلا في يوم الجمعة» -

أخرجه مسلم (٨٥٤) في الجمعة ، باب فضل يوم الجمعة ، والترمذي برقم (٤٨٨) في الصلاة ، باب ما جاء في فضل يوم الجمعة ، والنسائي (٣/٨٩، ٩٠) في الجمعة ، باب ذكر فضل يوم الجمعة .

Abu Huraira reported what the Apostle of Allah (may peace be upon him) said: The best day on which the sun has risen in Friday; on it Adam was created, on it he was made to enter Paradise, on it he was expelled from it. And the last hour will not take place except on Friday. *(Related by Muslim, Tirmazi and Nasaie).*



Chapter - 003
The first from whom the earth will be cleft open on the Day of Resurrection

The Prophet (may peace be upon him) will be the first to come out of his grave on the Day of Resurrection. He shall be pre-eminent among the descendants of Adam, the first intercessor, and the first whose intercession will be accepted.

عن أبي هريرة ﷺ قال: قال رسول الله ﷺ : «**أنا سيد ولد آدم يوم القيامة وأول من ينشق عنه القبر وأول شافع وأول مشفع**» - رواه مسلم (٢٢٧٨) في الفضائل ، باب تفضيل نبينا ﷺ على جميع الخلائق، وأبو داود (٤٦٧٣) في السنة ولم يقل: يوم القيامة.

Abu Huraira reported Allah's Messenger (may peace be upon him) said: I shall be pre-eminent amongst the descendants of Adam on the Day of Resurrection, the first from whom the earth will be cleft open, and I will be the first intercessor, and the first whose intercession will be accepted (by Allah). *(Related by Muslim and Abu Dawud).*



Chapter - 004
A Brief Description of the People on the Day of Resurrection

Traditionally, the angel who will sound the Trumpet is Israfil. The trumpet shall be sounded, when behold from the sepulchers, men rush forth to their Lord. The dead will rise as in a stupor, and they will be confused in their new conditions! They will gradually regain their memory and their personality. They will be reminded that Allah in His grace and mercy had already announced the Hereafter in their probationary lives, and the word of Allah's messengers, which then seemed so strange and remote, was true and was now being fulfilled.

The angel's voice will call at the resurrection and direct all souls. They will come forth their eyes humbled from their graves, torpid like locusts scattered abroad, hastening, with eyes transfixed, towards the Caller! "Hard is this Day!" The Unbelievers will say. At one stage in an invasion of locust swarms, the locusts are torpid and are scattered all over the ground. The simile is apt for the stunned beings who will rise up in swarms from their graves and say: "Ah! Woe unto us! Who has raised us up?" The Day is one whereon they will depart their sepulchers in sudden haste as if they were rushing to a goal-post fixed for them; their eyes lowered in dejection, ignominy covering them all over! Such is the Day the which they are promised!.

The people will be gathered barefooted, naked and uncircumcised, which will happen momentarily as they rise from their graves.

عن عائشة ﷺ قالت: سمعتُ رسول الله ﷺ يقول: «يحشر الناس حفاة عراة غرلاً»

قالت عائشة: فقلتُ: يارسول الله! الرجال والنساء جميعاً ينظر بعضهم إلى بعض؟

قال: «الأمر أشد من أن يهمهم ذلك» - رواه البخاري (١٩٤/٧) في الرقاق ، باب الحشر ، ومسلم (٢٨٥٩) في الجنة ، باب فناء الدنيا وبيان الحشر يوم القيامة ، والنسائي (١١٤/٤) في الجنائز ، باب البعث .

Aisha reported that she heard Allah's Messenger (may peace be upon him) saying: The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: Allah's Messenger, will the male and female be together on the Day and would they be looking at one another? Upon this, Allah's Messenger (may peace be upon him) said: Aisha, the matter would be too serious for them to look at one another. *(Related by Bukhari, Muslim and Nasaie).*

Allah, He shall gather whom He sends astray together on the Day of Resurrection on their faces, blind, dumb and deaf. If you persist in your evil ways, what is to be your evil end? You will become more and more identified with the Company of Evil. You will come to shame and ignominy, like men thrown down prone on their faces. You will lose the use of the faculties of the judgment with which Allah has endowed you. Instead of seeing, you will be blind to Allah's Signs. Instead of having the power of seeking Him in prayer and rejoicing in His grace, you will be dumb. Instead of hearing the harmony and music of the spheres, as typified in the pure and harmonious lives of men, you will hear nothing or only hear dull or confused sounds like

deaf men. The scorching fire of your punishment will not grow less, but more fierce, as you go deeper into Hell. Allah the Glorious and Exalted said:

﴿وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ﴿٩٧﴾﴾ سورة الإسراء (١٧) / الآية ٩٧

"On the Day of Judgment We shall gather them together, prone on their faces, blind, dumb, and deaf:" *(Holy Quran 17:97).*

Allah the Glorious and Exalted said:

﴿الَّذِينَ يُحْشَرُونَ عَلَى وُجُوهِهِمْ إِلَى جَهَنَّمَ ﴿٣٤﴾﴾ سورة الفرقان (٢٥) / الآية ٣٤

"Those who will be gathered to Hell (prone) on their faces," *(Holy Quran 25:34).*

The consequences of the rejection of Allah's guidance are: a life narrows, and a blindness sets in that will persist beyond this life. It is a life from which all the beneficent influences of Allah's wide world are excluded; in looking exclusively to the "good things" of this life, it misses the true Reality. Because Allah gave him physical sight in this life for trial, he thinks he should be favored in the real world, the world that matters! He misused his physical sight and made himself blind for the other world. 'You were deliberately blind to Allah's Signs: now you will not see Allah's favors, and will be excluded from His grace. Blindness in the world of enduring Reality is far worse than physical blindness in the world of probation. Allah the Glorious and Exalted said:

﴿وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾﴾ سورة طه (٢٠) / الآية ١٢٤

"And We shall raise him up blind on the Day of Judgment" *(Holy Quran 20:124).*

The Day when the Trumpet will be blown the second blowing: that Day, Allah, shall gather the criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc., blue or blind-eyed with black faces, having eyes different from the normal color, which in the East is black and white; having blue eyes, or eyes afflicted with dimness or blindness, or a squint; hence metaphorically, bleary-eyed with terror. Allah the Glorious and Exalted said:

﴿وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾﴾ سورة طه (٢٠) / الآية ١٠٢

"That Day, We shall gather the sinful, blear-eyed (with terror)" *(Holy Quran 20:102).*

Disbelievers will be gathered driven prone on their faces. Allah, Who made man walk with his legs in this world, is by the Power of Our Lord, able to make him walk on his face on the Day of Resurrection.

عن أنس بن مالك أن رجلاً قال: يا رسول الله! كيف يحشر الكافر على وجهه يوم القيامة؟ قال: «**أليس الذي أمشاه على رجليه في الدنيا قادراً على أن يمشيه على وجهه يوم القيامة؟**» قال قتادة: بلى، وعزة ربنا ! - رواه البخاري (١٩٤/٧) في الرقاق ، باب الحشر ، ومسلم (٢٨٠٦) في المنافقين ، باب يحشر الكافر على وجهه .

Anas bin Malik reported that a man asked: Allah's Messenger, how will the non-believers be made to assemble on the Day of

Resurrection (crawling) on their faces? Thereupon he said: Is He Who is powerful enough to ask them walk on their feet is not powerful enough to make them (crawl) upon their faces on the Day of Resurrection? Qatada said: Of course, it is so. (He adjourned); By the might of our Lord. *(Narrated by Bukhari and Muslim).*

A Day when all mankind will stand before the Lord of the Worlds that day will they stand, drowned in their sweat up to the middle of their ears. The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will rise up until it reaches the people's mouths and ears. When the people stand before Allah, the Lord of the Worlds, each one of them will stand completely submerged into perspiration up to half of his ears.

عن أبي هريرة أن رسول الله ﷺ قال: «**إن العرق يوم القيامة ليذهب في الأرض سبعين باعاً وإنه ليبلغ إلى أفواه الناس – أو إلى آذانهم**» – رواه البخاري (١٩٦/٧) في الرقاق ، باب قول الله تعلى: ﴿ألا يظن أولئك أنهم مبعوثون ليوم عظيم﴾ ومسلم (٢٨٦٣) في الجنة ، باب صفة القيامة أعاننا الله على أهوالها .

Abu Huraira reported that Allah's Messenger (may peace be upon him) said: The perspiration would spread on the Day of Resurrection upon the earth to the extent of seventy cubits and it would reach up to their mouths or up to their ears(the sub-narrator is not sure which words he used – mouth or ears). *(Related by Bukhari and Muslim).*

On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile, and

the people would be completely submerged in perspiration according to their deeds, some up to their knees, some up to their waists and some would have a bridle of perspiration.

عن المقداد بن الأسود قال: سمعتُ رسول الله ﷺ يقول: «**تدنى الشمس يوم القيامة من الخلق حتى تكون منهم كمقدار ميل**» - قال سليم بن عامر: فو الله! ما أدري ما يعني بالميل؟ أمسافة الأرض أم الميل الذي تُكتحل به العين - قال: «**فيكون الناس على قدر أعمالهم في العرق فمنهم من يكون إلى كعبيه ومنهم من يكون إلى ركبتيه ومنهم من يكون إلى حقويه ومنهم من يلجمه العرق إلجاماً**» قال: وأشار رسول الله ﷺ بيده إلى فيه . - رواه مسلم (٢٨٦٤) في صفة الجنة ، باب صفة يوم القيامة، والترمذي (٢٤٢٣) في صفة القيامة ، باب رقم (٢) .

Miqdad bin Aswad reported: I heard Allah's Messenger (may peace be upon him) saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. (Sulaiman bin Amir said: By Allah, I do not know whether he meant by "mile" the mile of the 'material' earth or the mile used for applying collyrium to the eye). The Holy Prophet (may peace be upon him) continued: The people would be submerged in perspiration according to their deeds, some up to their knees, some up to their waists and some would at the bridle of perspiration and, while saying this, Allah's Apostle (may peace be upon him) pointed his hand towards his mouth. *(Related by Muslim and Tirmizi).*

On the Day of Resurrection some faces will become white and some faces will become black: as for those whose faces will

become black, to them will it be said: "Did you reject Faith after accepting it? Then taste the torment in Hell for rejecting Faith." And for those whose faces will become white, they will be in Allah's Mercy (Paradise), therein they shall dwell forever. The 'face' expresses our Personality, our innermost being. White is the color of Light; to become white is to be illuminated with Light, which stands for felicity, the rays of the glorious light of Allah. Black is the color of darkness, sin, rebellion, misery; removal from the grace and light of Allah. These are the Signs of heaven and hell. The standard of decision in all question is the justice of Allah. Allah, the Mighty and Exalted said:

﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾﴾ سورة آل عمران (٣) / الآية (١٠٦-١٠٧)

"On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the Chastisement for rejecting Faith." But those whose faces will be (lit with) white, - they will be in (the light of) Allah's mercy: therein to dwell (forever)". *(Holy Quran 3:106-107).*

Faces of true believers of Islamic Monotheism on the Day of Resurrection, will be bright with laughing, rejoicing at good news of Paradise. And faces of disbelievers in Allah, in His Oneness, and in His Messenger Muhammad (may peace be upon him) as well as faces of other wicked evil doers, that Day, will be dust-

stained. The dust on the faces of the sinners will be in contrast to the beaming light on the faces of the righteous; and the blackness in contrast to the "laughing, rejoicing" faces of the righteous. But the dust also suggests that being Rejecters of Allah, their faces and eyes and faculties will be choked in dust, and the blackness suggests that being Doers of Iniquity, they had no part or lot in Purity or Light. Another contrast may possibly be deduced: the humble and lowly may be "in the dust" in this life, and the arrogant sinners in sunshine, but the roles will be reversed at Judgment. Allah, the Mighty and Exalted said:

﴿وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٩﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٤٠﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤١﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤٢﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾﴾ سورة عبس (٨٠ / الآية ٣٨-٤٢)

"Some Faces that Day will be beaming, laughing, rejoicing. And other faces that Day will be dust-stained; Darkness will cover them: Such will be the Rejecters of Allah, the Doers of Iniquity". *(Holy Quran 80:38-42).*

On the faces of the wicked will appear the hard labour and consequent fatigue of the task they have in battling the fierce Fire which their own Deeds will have kindled. Notice the parallelism in contrast, between the fate of the Wicked and that of the Righteous. In the one case, there is humiliation in their faces; in the other, there is joy; where there was labour and weariness in warding off the Fire, there is instead a healthy Striving, which is itself pleasurable, a Striving which is a pleasant consequence of the spiritual Endeavor in the earthly life, which

may have brought trouble or persecution from without, but which brought inward peace and satisfaction.

Then, when there comes the Day of Resurrection's second blowing of Trumpet, that Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Every man, that Day, will have enough to make him independent of others. Even those who were nearest and dearest in this life will not be able or willing to help each other on that awful Day. Nor will friend ask after friend that Day. To the contrary the sinner will desire to save himself at the expense even of his own family and benefactors. To the contrary, if they have to receive a sentence for their sins, they will be anxious to avoid even sharing each other's sorrows or witnessing each other's humiliation; for each will have enough of his own troubles to occupy him. On the other hand, the Righteous will be united with their righteous families and their faces will be beaming, laughing, rejoicing. Allah, the Mighty and Exalted said:

﴿فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾﴾ سورة عبس (٨٠) / الآية ٣٣-٣٧)

"At length, when there comes the Deafening Noise, - that Day shall a man flee from his own brother, and from his mother and his father, and from his wife and his children. Each one of them, that Day, will have enough concern (of

his own) to make him indifferent to the others.". *(Holy Quran 80:33-37).*

The world as we know it will have so completely passed away that the landmarks in the heavens and on earth will also have vanished. Not only that, but the human relationships of mind and heart will have been transformed by sin into something ugly and dreadful. The sinners will be so overcome with terror at the realization of their personal responsibility that they will desert their most intimate friends, and indeed their very sight of each other will add to their agony. The sinner will offer his children, his family, his kinsmen, who had sheltered and protected him, - in fact everything on earth that he could - as a ransom for himself. Such would be his selfishness and his agony. What would not the sinner give for his own deliverance! But nothing will save him. The Fire of Hell will be roaring for him! Though they shall be made to see one another on the Day of Resurrection, they will neither speak to their fathers, children, or relatives, nor will they ask them for any help. The criminal sinner, and Disbeliever will desire to ransom himself from the punishment of that Day with his children, and his wife and his brother, and his kindred who shelters him, and all that are in the earth, so that it might save him. But by no means! Allah, the Mighty and Exalted said:

﴿يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمَئِذٍ بِبَنِيهِ ﴿١١﴾ وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾ وَمَنْ فِي الأَرْضِ جَمِيعاً ثُمَّ يُنجِيهِ ﴿١٤﴾﴾

سورة المعارج (٧٠) / الآية ١١-١٤)

"Though they will be put in sight of each other, - the sinner's desire will be: Would that he could redeem himself from the Chastisement of that Day by his children, his wife and his brother, his kindred who sheltered him. And all, all that is on earth, - so it could deliver him:". *(Holy Quran 70:11-14).*

عن أنس ﷺ يرفعه: «أن الله يقول لأهون أهل النار عذاباً: لو أن لك ما في الأرض من شيء كنت تفتدي به؟ قال: نعم، قال: فقد سألتُك ما هو أهون من هذا وأنت في صلب آدم: أن لا تشرك بي، فأبيتَ إلا الشرك» - أخرجه البخاري، كتا أحاديث الأنبياء ، باب خلق آدم وذريته.

Narrated Anas: The Prophet (may peace be upon him) said: Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on earth, would you give it as a ransom to free yourself (i.e. save yourselves from this Fire)? He will say: 'Yes'. Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides Me. *(Related by Bukhari)*

How can such ransom be possible since every individual person would be raised up and resurrected in the same very state in which he died. If he was righteous he will find it righteousness there, otherwise, if he committed sins, he would find it also.

عن جابر قال: سمعتُ النبي ﷺ يقول: «يبعث كل عبد على ما مات عليه» - أخرجه مسلم في صحيحه (٢٨٧٨) في الجنة ، باب الأمر وحسن الظن بالله تعالى عند الموت

Jabir reported: I heard Allah's Apostle (may peace be upon him) saying: Every servant will be raised (in the same very state) in which he died. *(Related by Muslim).*

The righteous, who are called "Companions of the Right Hand", are given their records in their right hands at Judgment. Then he who will be given his Record in his right hand will say: "Take, read my Record! Surely I believe that I shall meet my Account!" So he shall be in a life, well-pleasing, in a lofty Paradise, the fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! The righteous one rejoices that the faith he had during this world's life was fully justified, and is now actually realized before him. He understood and believed that good and evil must meet their due consequences in the Hereafter, however much appearances may have been against it in the lower world. It will be a wholly new world, a new earth and a new heaven, when the blessed might well think with calm relief of "the days that are gone", which refers to the entirely changed conditions at the end of things as we know them. Even Time and Space will be no more, so that any ideas that we may form here will be found to have become wholly obsolete by then.

What is stupor and unconsciousness to this probationary life will be the opening of the eyes to the next world: for Death is the Gateway between the two. Once through that Gateways man will realize how the things which he neglected or looked upon as remote are the intimate Realities, and the things which seemed to loom large in his eyes in this world were shadows that have fled. The things he wanted to avoid are the things that have come to pass. Both Good and Evil will realize the Truth now in its

intensity. The next stage will be the Judgment, heralded with the blowing of the Trumpet. Every soul will then come forth. The Record will be produced; the good and bad deeds will speak for and against; and complete justice will be done, each act leading to its own fruit. Despite the misused limbs and faculties and anything else responsible for the Evil, it was the personal responsibility of the Doer himself, with his free-will. It is suggested that sinners whose Records are black, are driven into a corner, accusing others of misleading them: The "others" may be the Recorders, or their faculties or opportunities or surroundings or their associates in the world, or anything but themselves. Such recriminations are not allowed in the Court of Judgment. Meanwhile, in this life, the ideas of the spirit, the accomplishment of the things in our hearts and our hopes, seem to be ever so far, even seeming to recede as we think when we come nearer. Not so in the Hereafter. The fruits of righteousness will no longer be in the distance. They will be realized. They will seem themselves to approach the Righteous. Allah, the Mighty and Exalted said:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ﴿١٩﴾ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾﴾ سورة الحاقة (٦٩) / الآية ١٩-٢٤)

"Then he that will be given his record in his right hand will say: "Ah here! Read ye my Record! "I did really think that my Account would (one Day) reach me!" And will be in a

life of Bliss, In a Garden on high, the Fruits whereof (will hang in bunches) low and near. "Eat ye and drink ye, with full satisfaction; because of the (good) that ye sent before you, in the days that are gone!" *(Holy Quran 69:19-24).*

The righteous are glad when they remember their past: their memory is itself a precious possession. The unjust are in agony when they remember their past. Their memory is itself a grievous punishment. On the Day of Judgment the children of light will receive and peruse their record, and will render joyful thanks to Allah for His Mercies. What of the children of darkness? They had already been blind in this world's life, and they will not receive the light of Allah's Countenance then. To the contrary they will find that the longer the time they have traveled, the farther away they have gone from the Path. Death from this life was but a transition into a new world. They would wish that death had been the end of all things, but it will not be. The agony is when the soul loses power over itself, when the personality tries itself in new conditions and cannot: this is life in death. The sinful men who will be given their record on the Day of Judgment in their left hands will be in utter despair. Their power and authority which they misused to perpetrate injustice and oppression will be gone. The wealth that made them turn a deaf ear to the call of Truth will be no more. They will cry out in agony: "O would that we were never raised again!. O would that death had obliterated us once for all". But these cries will be of no avail. They will be seized, bound in chains, and thrown into the Blazing Fire for their crimes against Allah and man. The grip of sin was fastened on sinners because they forsook Allah. They ran after their own lusts and worshipped them, or they ran after

Allah's creatures, ignoring Him Who is the cause and source of all good. Allah, the Mighty and Exalted said:

﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَالَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ ۝٢٥ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ۝٢٦ يَالَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝٢٧ مَا أَغْنَى عَنِّي مَالِيَهْ ۝٢٨ هَلَكَ عَنِّي سُلْطَانِيَهْ ۝٢٩﴾ سورة الحاقة (٦٩) / الآية ٢٥-٢٩)

"And he that will be given his Record in his left hand, will say: "Ah! Would that my record had not been given to me! "And that I had never realized how my account! "Ah! Would that (Death) had made an end of me! "Of no profit to me has been my wealth! "My power has perished from me!..." *(Holy Quran 69:25-25).*

Verily, those who disbelieved, and died while they were disbelievers, the whole earth full of gold will not be accepted from them if they offered it as ransom.Allah, the Mighty and Exalted said:

﴿إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ الأَرْضِ ذَهَباً وَلَوِ افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّاصِرِينَ ۝٩١﴾

سورة آل عمران (٣) / الآية (٩١)

"As to those who reject Faith, and die rejecting, - never would it be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a chastisement grievous and they will find no helpers." *(Holy Quran 3:91).*

عن أنس ﷺ أن نبي الله ﷺ كان يقول: «يجاء بالكافر يوم القيامة فيقال لـه: أرأيت لو كان لك ملء الأرض ذهباً أكنت تفتدي به؟ فيقول: نعم، فيقال له: قد كنت سئلت ما هو أيسر من ذلك» - أخرجه البخاري، كتاب الرقاق ، باب من نوقش الحساب عذب

Narrated Anas bin Malik: Allah's Prophet (may peace be upon him) used to say: A Disbeliever will be brought on the Day of Resurrection and will be asked. "Suppose you had as much as gold as to fill the earth, would you offer it to ransom yourself?" He will reply: "Yes". Then it will be said to him, "You were asked for something easier than that [to join none in worship with Allah (i.e. to accept Islam, but you refused)]. *(Related by Bukhari)*.

Those who reject Allah's Message must realize that the time will come when they will wish they had sacrificed everything in the cause of Truth and Righteousness. It will be too late then. Why not examine the matter seriously now and accept Allah's Grace and Light? This something will be beyond anything they cannot conceive of in this life. Just as the righteous will then attain a bliss imagination can conceive of now, so the unrighteous will be in a misery of which they can form no concept now. How humiliating it will be for them to realize that the things they used to mock are realities all around them, and the things they were so eager to pursue are mere falsehoods or vanities! Allah, the Mighty and Exalted said:

﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعاً وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِن سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُم مِّنَ اللهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا

لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾ ﴾ سورة الزمر (٣٩) / الآية (٤٧-٤٨)

"Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the chastisement on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon! For the evils of their Deeds will confront them, and they will be (completely) encircled by that which they used to mock!" *(Holy Quran 39:47-48).*

Note the contrast between the saved and the doomed. The former march with dignity like honored ones before a king, and the other rush in anguish to their punishment like a herd of cattle driven down by thirst to their watering place. Note the metaphor of the water. They rush madly for water but are plunged into the Fire! Allah states: The Day We shall gather the pious and righteous persons unto the Most Beneficent Allah, like a delegate presented before a king for honor. We shall drive the polytheists, sinners, criminals, and disbelievers in the Oneness of Allah to Hell, in the thirsty state of a herd driven down to water. Allah, the Mighty and Exalted said:

﴿يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْداً ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرْداً ﴿٨٦﴾ ﴾ سورة مريم (١٩) / الآية (٨٥-٨٦)

"The day We shall gather the righteous to (Allah) Most Gracious, like a band (presented before a king for honors).

And We shall drive the sinners to hell, (Like thirsty cattle driven down to water). *(Holy Quran 19:85-86).*

If the soul does not stand on its own convictions or search out the Truth by itself, it will be classed with the crowds that go to Perdition! The righteous ones will also go in crowds, and not be alone. The angels in heaven are not surprised at the advent of the good and righteous souls. They are glad; they greet them with the salutation of Peace (Salaam); they congratulate them; and they welcome them in. *And those who disbelieve will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened suddenly like a prison at the arrival of the prisoners. And its keepers will say: Did not the Messengers come to you from yourselves, - reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours? They will say: Yes, but the Word of torment has been justified against the disbelievers!. It will be said to them: Enter you the gates of Hell, to abide therein. And indeed what an evil abode of the arrogant! And those who kept their duty to their Lord will be led to Paradise in groups, until, when they reach it, its gates will be opened before their arrival for their reception and its keepers will say: Salamun Alaikum – peace be upon you –! You have done well, so enter here to abide therein. And they will say: All the praises and thanks be to Allah Who has fulfilled His Promise to us and has made us inherit this land. We can dwell in Paradise where we will: How excellent a reward for the pious good workers!" And you will see the angels surrounding the Throne of Allah from all round, glorifying the praises of their Lord Allah. And all the creatures will be judged with truth, and it will be said: All the praises and thanks be to Allah, the Lord of the Alamin – mankind, jinn, and all that exists.*

﴿رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْراً كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلاَنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾﴾ سورة البقرة (٢) / الآية : ٢٨٦

(Pray): "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins. And grant us forgiveness. Have mercy on us. Thou art our Protector; grant us victory over the unbelievers. *(Holy Quran 2:286).*



وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه أجمعين والذين اتبعوهم بإحسان إلى يوم الدين ❁ سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين ❁



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